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ABSTRACT

Purpose of the conference was to develop a set of priorities for sociolinguistic research on the Chicano community over the next 3 to 5 years. The conference was designed to develop guidelines for such research. Workshops dealt with specific areas of sociolinguistic theory, applied sociolinguistics, and sociolinguistic research policy guidelines. Topics covered were: (1) language varieties and attitudes toward language, (2) sociolinguistics and bilingual education, (3) Spanish language instruction for Chicanos, (4) language creativity in the Chicano community, (5) language policies and the Chicano community, (6) publication and dissemination of Chicano language materials, and (7) guidelines for sociolinguistic research. After the workshops, a plenary session was held to present workshop summaries and resolutions to the group as a whole. Prepared from transcriptions of recorded sessions and from notes taken at the workshop sessions, this report includes a summary of the workshop discussion and recommendations, a brief analysis of the workshop proceedings, a presentation of the final plenary session, and a list of participants. The proceedings appear in both English and Spanish in order to reproduce the actual linguistic setting of the workshops. Where the workshop was conducted primarily in Spanish, a short summary in English is provided. (NQ)

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PROCEEDINGS OF THE NATIONAL EXPLORATORY CONFERENCE ON CHICANO SOCIOLINGUISTICS

National Council
for
Chicano Sociolinguistic Research

Las Cruces, New Mexico
November 6-8, 1974

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Recordando a Dr. George I. Sánchez

PREFACE

The present work integrates a number of résumés prepared by different members of the Executive Committee of the National Council for Chicano Sociolinguistic Research of the workshop and plenary sessions held at the First Exploratory Conference on Chicano Sociolinguistics in Las Cruces.

The summaries were prepared from transcriptions of recorded sessions and from notes taken at the workshop sessions by recording secretaries. Basically the reports include a summary of the workshop discussion, a presentation of the workshop recommendations, and a brief analysis of the workshop proceedings. Within this framework, the reports vary in style and length. Time and cost have not allowed for a recomposition to achieve uniformity of style. The final Plenary session of all workshop participants is presented as planned and executed. A list of participants appears at the end.

The proceedings appear in both English and Spanish in order to reproduce the actual linguistic setting of the workshops. Where the workshop was conducted primarily in Spanish, we have included a short summary in English.

We hope that these proceedings will stimulate students, professionals, paraprofessionals, and community laymen to undertake a closer study of the sociolinguistic questions facing the Chicano community and to organize around these issues.

ACKNOWLEDGEMENTS

Many persons and institutions contributed unselfishly to the success of the conference. The Ford Foundation and its representatives, Dr. Marjorie Martus and Mr. Abel Amaya, provided assistance in the development of the proposal and were instrumental in the procurement of funds for the conference. Dr. Sergio D. Elizondo, Conference Director, and Roy Krynitz, both from New Mexico State University, Las Cruces, deserve special thanks for their fine handling of the logistics of the conference.

Our gratitude is expressed to the Social Science Research Council's Committee on Sociolinguistics for its technical assistance in the planning of the conference, and for providing travel funds for members of the Planning Committee.

The members of the Planning Committee deserve special recognition for their dedication and vision during the initial stages of the enterprise. They are:

- Abelardo Delgado, Special Services Program, University of Texas at El Paso;
- Sergio D. Elizondo, Instituto de Estudios Chicanos Latinoamericanos, New Mexico State University;
- Luz Gutiérrez, Zavala County Health Association, Crystal City, Texas;
- Eduardo Hernández-Chávez, Linguistics Program, Stanford University, Stanford, California;

- Rolf Kjolseth, Department of Sociology, University of Colorado, Boulder;
- Salvador Ramírez, Chicano Studies, Washington State University, Pullman;
- Joe Rubio, Urban Research Group, Austin, Texas.

We wish to thank the National Institute of Education, the Instituto de Estudios Chicanos Latinoamericanos, New Mexico State University, Las Cruces, and ERIC-CRESS for providing the opportunity to disseminate the proceedings nationally.

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PART I

KEYNOTE ADDRESS

CHICANO SOCIOLINGUISTICS RESEARCH:

WHERE DO WE GO FROM HERE?

Keynote Address Presented

at the

National Exploratory Conference

of

Chicano Sociolinguistics

by

Gustavo González, Ph.D.
Director, Bilingual Cross-Cultural
Specialist Credential Program
University of California, Santa Barbara

Las Cruces, New Mexico
November 6, 1974

KEYNOTE ADDRESS

"I should like to thank Dr. Sergio Elizondo, Chairman, and his staff for their efforts to assemble a representative group of persons interested in exploring the aspects of Chicano sociolinguistics. I should also like to thank New Mexico State University for providing the site and facilities, and last and perhaps the most important, the Ford Foundation for providing the funds for holding this conference. I'm sure I speak for all participants in saying that we know that you will make our stay both enjoyable and productive.

"I would like to share with you some of my thoughts and expectations as this event begins.

"The present conference is the culmination of more than two years of planning, discussion, and negotiation. The need for such a conference has been obvious for some time now. Perhaps most surprising is the fact that it has taken this long to convene such a group to discuss the social use of language among Chicanos. It is especially surprising in view of the fact that the main thing that distinguishes us from the Anglo world or from other Spanish-speaking groups is our language. Until now, except for individual efforts scattered throughout the country, there has been no attempt to bring us together to discuss the different facets of our language. Our conference is historic in this respect.

"In the realization that language represents reality and not just an esoteric intellectual exercise for linguists, there has been

an attempt to bring together persons from other areas, other disciplines--Chicano literature, sociology, psychology, history, and so on. It has been the primary aim of this conference to bring together Chicanos who can articulate the language concerns for their respective disciplines or groups--concerns grounded in the reality of the needs of our people. Judging by the list of participants, the conference has been successful so far. I am very favorably impressed with the expertise and knowledge represented by participants who will attend the workshop sessions.

"In keeping with the exploratory nature of the conference, many questions regarding a wide range of Chicano language concerns should be raised. Some will be easy to answer, and some will be too intricate and complex to yield to quick solutions, especially at a conference of this nature. Hopefully in regards to research, some exciting and provocative themes will be delineated. The range of sociolinguistic concerns is most extensive.

"Perhaps one of the most important concerns of all pertains to the welfare of our people. This concern should manifest itself in insistence upon research whose results can be directly applied in conjunction with the community on problems affecting the community. It should manifest itself in an expressed desire that Chicano sociolinguistic expertise remain in the community and not exit at the end of research projects involving the community. We can show our concern for the community by insisting that research efforts be along practical, relevant lines such as bilingual-bicultural education.

"In many ways, bilingual education appears to represent the most visible and viable vehicle for incorporating sociolinguistic research in the community. Bilingual education programs are becoming more widespread in the Chicano community. In addition, because such programs affect our most important asset--our children--they are of direct and immediate relevance to our raza. To date, bilingual bicultural programs have been less than successful in involving the community to an adequate degree. Undertaking sociolinguistic research and applying the results to bilingual education will assure greater participation on the part of the very people these programs purport to serve: the Chicano community.

"Solid sociolinguistic investigation will provide many of the answers to questions regarding bilingual instruction. The nature of the different language varieties of the Chicano and their role in the bilingual-bicultural classroom will be better understood. Incorporation of such findings in the implementation of bilingual programs should increase the impact and effectiveness of such programs and assure that the benefits of sociolinguistic research will reach the community in a practical, applicable form. The role of many elements of a bilingual program--culture, English, poetry, literature, anong others--needs to be determined.

"In a preliminary view of the program and discussions with various workshop participants, I get the distinct feeling that each group is aware of the complexities and pitfalls bound to occur in each area of research. There's a feeling of awe at the number of

dimensions that characterize each area of needed sociolinguistic research. Ethics, community involvement, research methodology--these are but samples of the serious topics that should be discussed with regard to each research area. It is important that areas for research should be proposed, not casually, but with full realization of the potential difficulties that may beset us along the way.

"Since Chicano sociolinguistic research concerns are so numerous and varied, one of the first tasks is to identify priorities. We should identify several areas of major concern at the end of the conference, before we return to our respective campuses and communities. When this has been done, we can focus our energies on obtaining support for the most important research areas. Perhaps a series of mini-conferences dealing with bilingual education, or research methodology, or culture can be held for the purpose of treating the specifics of sociolinguistic research in these areas. Regardless of the topics that are chosen, the proposed approach should assure a steady rate of progress along our chosen route and allow us to attain our goals one at a time.

"I strongly urge the group to form a permanent organization composed of persons interested in Chicano sociolinguistics. Such a group would serve as a focal point for all our endeavors in this all-important field and would assure that the work started here will not be lost. I further urge the dissemination of conference results to already established professional organizations. If a follow-up conference is held, it is suggested that the proceedings of this conference be used as a point of departure and reference."

PART II

INTRODUCTION

NATIONAL EXPLORATORY CONFERENCE ON CHICANO SOCIOLINGUISTICS

Introduction

The National Exploratory Conference on Chicano Sociolinguistics was held in Las Cruces, New Mexico, on November 6-8, 1974, to identify and discuss issues pertinent to the use of language by Chicanos. The meeting was the culmination of eighteen months of planning, negotiation, frustration, and hard work. The three-day working conference was exploratory by design and as such was meant to provide the first steps in focusing attention and resources on this important aspect of Chicano life. The proceedings that follow are an attempt to capture the essence of the discussion in each of the eight workshops.

History

In recent years, there has been an increasing interest in the language varieties spoken by Chicanos and the social contexts in which these varieties are used. In spite of the importance of this field of inquiry to the Chicano, no attempt had been made to probe the many dimensions of speech in the Chicano community. No concerted effort had been made to define the specific areas of concern regarding language use in the Chicago community. The Las Cruces conference was historic in that it encouraged this exploration of the issues of importance to the Chicano community and initiated a dialogue between academicians from different disciplines and community people.

The idea for the conference was conceived by Dr. Rolf Kjolseth, professor of sociology, University of Colorado, Boulder. With the

assistance of Salvador Ramírez, currently at Washington State University, Dr. Kjolseth identified persons from other disciplines and community people concerned with the area of language use in the Chicano community. The Social Science Research Council's Committee on Sociolinguistics provided travel funds for the group, officially known as the Planning Committee on Chicano Sociolinguistics.

The first meeting of the newly created committee was convened in Crystal City, Texas, on November 11 and 12, 1972. The need for a national working conference was discussed, as were the format, content, site, logistics, and funding for such an undertaking. Dr. Sergio D. Elizondo, New Mexico State University, was chosen conference director; the site for the conference would be Las Cruces, New Mexico. Forty to sixty persons from such diverse disciplines as literature, sociology, and linguistics, would be invited to participate. The Social Science Research Council, an organization dedicated to the advancement of research in the social sciences, offered its technical assistance in the development of a proposal and in identifying funding sources.

The Ford Foundation was identified as the most promising source of funds, and a proposal for the working conference was submitted on March 1, 1974, for their consideration. The encouraging response from the foundation prompted a second meeting of the Planning Committee. The gathering, held in Austin, Texas, on March 22-24, 1973, discussed the desirability of expanding the agenda to include topics other than a national language survey for Chicanos as originally planned.

Eight workshops, each dealing with a different aspect of Chicano sociolinguistics, were placed on the agenda and tentative chairpersons were identified.

After some minor modifications and clarifications in the original Ford proposal, a grant was awarded to New Mexico State University, Las Cruces, in late June, 1974. This cleared the way for the Planning Committee to finalize the program, compile the final list of invitees, and make arrangements for lodging accommodations.

Objectives

The National Exploratory Conference on Chicano Sociolinguistics was held for the purpose of developing a set of priorities for sociolinguistic research on the Chicano community over the next three to five years. Equally important, the conference was designed to develop guidelines for such research. The overriding concern was that research in this area meet the needs of the Chicano community and follow the precepts of sociolinguistics.

The eight working groups dealt with specific areas of sociolinguistic theory, applied sociolinguistics, and sociolinguistic research policy guidelines. At the conclusion of the conference, each workshop produced a summary statement of its deliberations and a set of resolutions for future action. The result was a set of specific research goals in Chicano sociolinguistics.

To ensure the participation of a heterogeneous array of individuals at the conference, the list of invited participants included persons from different disciplines and walks of life; included were

Chicanos as well as non-Chicanos, academicians and non-academicians. Each person contributed his skills, knowledge, and relevant experience to the success of the conference. Each was willing to share his perspective and to learn from the experiences of others.

The Workshops

Originally, the conference had been divided into eight separate workshops, each with a specific set of topics and each with its own chairperson. The number was reduced to seven when it was found that two of the workshops dealt with topics that were so intertwined that maintaining an artificial separation would be counterproductive. Workshop 1 and Workshop 2 were thus combined into one workshop whose foci were the sociolinguistic characteristics of language varieties in the speech of the Chicano community and social attitudes toward these varieties. Of special interest was the discussion concerning the social consequences of the use of different varieties of language.

The application of sociolinguistic inquiry to bilingual education was the theme of Workshop 3. The discussion centered around the effects of bilingual programs upon language use and attitudes in the community, as well as the types of teacher-training programs currently in operation. Workshop 4 was concerned with the teaching of Spanish to Chicanos, both native Spanish speakers and monolingual English speakers. There was general agreement that the greatest problem in developing the Spanish skills of Chicanos who know "some" Spanish is knowing where to start; that is, Spanish language skills

among Chicanos can range from monolingual Spanish to monolingual English, with an undetermined number of levels in between.

The creative use of language in the Chicano community was examined by the participants of Workshop 5. In addition to identifying the different forms of verbal art in the Chicano community, the group discussed ways of preserving these for future generations. Workshop 6 delved into the area of language policies and their effect on the Chicano community. The psychological damage inflicted on the Chicano by an "English only" policy in the United States was discussed, as was the use of unnecessarily complicated language in everyday business transactions.

The dissemination of diverse types of Chicano language materials was explored by Workshop 7. Of particular concern was the unavailability of funds for publishing materials pertinent to the education of the Chicano and the complete lack of interest on the part of major publishers in supporting this type of activity. Workshop 8 grappled with the problem of specifying the guidelines for the planning, design, and execution of sociolinguistic research in the Chicano community. The need to funnel research results back into the community was identified as a top priority item in any type of sociolinguistic research design in the Chicano community.

After three days of exploration and discussion, a plenary session was held to present workshop summaries to the group as a whole. Resolutions from the different workshops were presented to the body for action. One such resolution called for the establishment of a permanent organization on Chicano sociolinguistics.

An executive committee was elected by the entire group to serve as the officers of the new organization. The officers are: Rosaura Sánchez, University of California at San Diego, Chairperson; Gustavo González, University of California at Santa Barbara, Vice Chairperson; Anthony G. Lozano, University of Colorado, Boulder, Secretary; and Salvador Rodríguez del Pino, University of California at Santa Barbara, Treasurer. The organization has adopted the name "National Council for Chicano Sociolinguistic Research," and is in the process of developing a constitution which can be presented to the membership for ratification.

The task ahead is enormous. The Las Cruces conference served as a point of departure in the identification of areas of concern to the Chicano. The newly formed organization must now make every attempt to bring about the types of research identified as top priorities by the conference participants. Funding sources must be sought and money obtained to carry out the needed research, in accordance with the principles outlined and agreed upon in the conference. Every effort must be made to disseminate the outcomes of the conference, and to attract persons interested in Chicano sociolinguistics to participate in the new organization.

It is our hope that these initial efforts will hasten the day when Chicano sociolinguistics will receive the attention and importance it so richly deserves. Above all, it is our fervent hope that the Chicano community will be the primary beneficiary of our research

endeavors, for it is to the Chicano community that we owe our existence.

Executive Committee
National Council for Chicano
Sociolinguistics Research
Santa Barbara, California
November, 1975

PART III

TOPICAL WORKSHOPS

WORKSHOP 1-2: SUMMARY

by

Rosaura Sánchez

Topic: Language varieties and attitudes toward language.

This particular workshop was originally intended to be two separate workshops, one to deal with the sociolinguistic characteristics of language varieties in the verbal repertoire of the Chicano community and the other to discuss the social distribution of attitudes towards language varieties. The small number of interested participants in these workshops led to their being fused into one which explored both basic sociolinguistic concerns. The group of about fourteen participants which met together for a day and a half consisted originally of linguists, sociologists, students, and teachers, and later incorporated an artist, an architect, and a librarian. The composition of the workshop allowed for a great deal of discussion from diverse perspectives, a fact which ensured the inclusion of social and cultural components in the discussion of the topics and also led to cases of disconnected discourse.

Discussion was initiated with mention of different areas that would concern the workshop group throughout the session: (1) a definition of "Chicano community"; (2) the language varieties spoken in a Chicano community; (3) the degree of bilingualism in the Chicano community; (4) the importance of being able to measure and determine the repertoire of a given speech community; (5) the

importance of data collection; and (6) attitudes towards language varieties.

A member of the workshop brought out the fact that the language policy affecting Chicanos is set by people other than Chicanos. This fact is evident in education, employment, legal matters, voting, and services. The simple task of buying a plane ticket becomes difficult for a mexicano if the ticket agents do not speak Spanish. Another participant brought out that bilingual telephone operators are demanding extra pay for extra service. Language policy was seen as being established by the legal documents of a state which determine the official language and the language of education. These policies are determined by the ruling class. Another member of the workshop suggested that the linguistic situation of Chicanos could be traced to the fact that they are a minority population residing within borders saturated constantly by English language media. One member of the workshop took the position that words define reality and that, specifically, the words of the barrio define the Chicano. To approach the fact that words reflect rather than define reality, the group began a discussion of culture. One member felt that any discussion of culture degenerated into a discussion of cultural differences which are traditionally seen to be the cause of problems in school. This particular member preferred to talk about problems in relation to economic factors.

The workshop then shifted its attention to a discussion of attitudes towards bilingualism and monolingualism. After some comments

on the European situation, one member of the workshop brought out that the influx of southern European laborers to work in the northern European industrial sector is creating a situation very similar to the one in the Southwest about thirty years ago. The member also noted that resistance to the incorporation of the immigrants' language is also similar to the situation in the United States.

Another member rejected the comparison of the European workers and the Chicanos on the grounds that the European immigrants are temporary workers in northern Europe, whereas Chicanos are permanent residents in the United States. This member felt that the correct model for the Chicano is that of Belgium or Canada, where there is a permanent indigenous population and an official government policy supporting bilingualism. This model was also felt to be inadequate, however. It was disclosed that the socioeconomic standing of the French in Canada is completely different from that of the Chicano in the Southwest since the latter is primarily a blue-collar worker. The member originally providing the Canadian model felt that governmental policies and the extent of government support for bilingualism in Canada and Belgium is of more interest to the Chicano linguistic question than the policy of Germany in regards to Turkish and Greek workers. The contradiction which was not spelled out here by any member of the workshop was that the Chicanos, although permanent residents like the French in Canada, are socially and economically in a situation that is more like that of temporary residents.

The workshop returned once more to the question of culture and language. It was brought out that it is often mistakenly assumed that those who are not Chicanos are incapable of becoming bilingual or bicultural. Another member felt that it would be correct to say that Chicanos are tricultural--Mexican, Anglo, and Chicano. A discussion then ensued as to the existence or nonexistence of authentic Chicano culture, whether in fact culture varies according to social class, or whether culture is composed of universal features shared by all cultures. Another member felt that the cultural experience of the Chicano varies according to urban or rural residence and sphere of occupation. Still another member insisted that, in spite of different class experiences, there is an authentic cultural thread in all Chicanos.

The group skirted the issue of attitudes in the Chicano community towards bilingual education as far as their language aspirations and the social conditions which give rise to certain forms, but did not discuss these issues at length. Attention then shifted to a discussion of lexical and syntactic differences between language varieties. It was suggested that there are few differences between different Spanish varieties and that each speaker's linguistic repertoire includes several varieties. The need for research and guidelines defining and delimiting language varieties was also discussed. The group agreed on defining "ethical research" as those investigations which benefit the community.

The workshop next focused on the importance of looking at the English of Chicanos. It was pointed out that negative attitudes

towards accents in the media, for example, reflect attitudes towards the groups themselves. Thus, the language of Blacks and Chicanos has a low status because these groups have a low economic status. A regional accent is considered acceptable but not an ethnic accent. If the media and institutions would accept a Chicano broadcaster with an accent, it would create a favorable attitude and influence the attitudes of millions of watchers, both Anglos and Chicanos. One member gave specific examples of similar attitudes at some universities where Chicano students are flunked on speech tests for having an accent. In one particular university, the Speech Department is accepted as having experts for testing purposes; these experts do not know anything about language or linguistics or Chicanos and do not want to know about them.

The same attitudes were seen to arise in Spanish departments where Chicanos receive poor grades in Spanish. It was commented that Anglos are getting the A's and becoming the Spanish teachers. The group saw the situation as the result of a screening process at several intervals. The group also felt that the conference should call for an investigation of the policies of Spanish departments and their attitudes towards various varieties of Spanish and towards the speakers of these varieties of Spanish. Someone suggested that the Spanish departments should perhaps become regulators and disseminators of the Chicano Spanish varieties as well.

One workshop member stated that since a person is going to be judged by the language he speaks, our concern should be with providing

each student with a good control of a standard English. As far as teaching the students standard Spanish, the schools must be able to determine where the child is linguistically and should know the differences between the language of the school and the language of the child.

The question then arose about which attitudes it is important to change, attitudes towards language varieties or attitudes towards groups. It was suggested that the goal should be to change the social or economic status of the group. One member felt that one should think in terms of long- and short-range goals. The short-range goals would be directed towards acquiring a standard English and the long-range goals towards changing the status of the Chicano. It became clear that the linguistic situation of Chicanos has many political implications and that research in this area, particularly in terms of utilization of data collected, is extremely political. The group recognized that it has no control over who conducts the research and how these findings are used.

Attention was focused once again on the definition of "language variety." It was indicated that there are two ways of defining a language variety: subjectively or objectively. A subjective approach was explained as an awareness of regional speech differences, whereas an objective approach deals with a linguistic analysis of syntactic, lexical, and phonological differences. Varieties then are seen to be socially defined categories.

An example of lexical differences was presented by a participant who referred to the word común, used in southern Colorado for

"bathroom." The word itself meaning "common" was felt to reflect a historical and social reality of a collective existence. The introduction of this topic--lexical differences--led to a discussion of whether dialect differences could be defined in terms of vocabulary. The Chicano dialect was seen to be syntactically like other varieties. One participant felt that the important linguistic classification includes three types: monolinguals in English, monolinguals in Spanish, and bilinguals in English and Spanish.

The session of the second day with additional participants brought on a new interpretation of "Chicano language." Some participants felt that it should be defined in cultural terms, as an element of group loyalty, as representative of "the Chicano essence." Again the group reviewed the importance of identifying attitudes towards language varieties and the varieties to be taught in school and then went on to discuss the importance of a variety in terms of reading and writing.

Language policy was seen again to be the prerogative of people in power. One participant described how certain popular terms still in use in the Chicano community, often referred to as sixteenth century Spanish, were once seen to be equally acceptable until the elite around the Spanish Court assumed the role of language regulators and chose particular terms over others. The process of standardization was seen to be in the hands of powerful and influential people.

At this point the group discussed the importance of creating a group which could have impact on the whole academic process. The discussion then turned to bilingual education programs which were seen

as being prescribed from above but which could conceivably be used for the benefit of the Chicano community. The federal programs and the development of materials and curricula were seen to have been initiated without significant Chicano input. One participant pointed out that materials are being written in English and then translated into Spanish as if Chicanos are incapable of producing their own materials. This brought the group to its second recommendation, that a group be formed to effect the production of materials. It was suggested that a congress be formed at the conference.

The session ended with the following general recommendations to the larger body:

1. Language maintenance. The group felt that the schools should work towards maintaining the Chicano variety of Spanish, while at the same time teaching a standard variety of Spanish and providing the student with formal and informal varieties of English.

2. Congress. The conference should form a congress to gather and disseminate information about language in the Chicano community and recommend criteria for materials to be used in schools for Chicanos. Specifically, the congress should call for materials that are linguistically and culturally relevant and supportive. The congress should also recommend the criteria for the methodology used in the training of researchers. In the area of research, the congress should promote studies on the acquisition of first and second languages and their varieties in the Chicano community and studies that take into account the socioeconomic and political variables in the analysis of language. The congress should also promote the creation of an instrument for the

measurement of bilingualism. The congress would also ensure that research led to the development of a linguistic atlas of the Southwest. In the area of teaching, the congress should support communities in their efforts to acquire sociolinguistically trained professors. The congress should demand that universities training teachers provide adequate preparation in sociolinguistics and the varieties of languages in the Chicano community.

Workshop 1 and 2 covered a broad range of topics. Without using the sociolinguistic jargon, the group touched upon a number of variables related to the Chicano linguistic experience. The group recognized that Chicanos speak different varieties of Spanish and English in different contexts. It favored a broad language policy which accepts existing varieties of Spanish and encourages the acquisition of other varieties of Spanish as well as English.

The group was particularly conscious of the sociopolitical factors involved in language maintenance or shift. Its recommendations for a congress to collect and disseminate information, recommend criteria for materials, establish areas of concern for research, and provide input for teacher training were in part responsible for the ultimate creation of the National Council for Chicano Sociolinguistic Research at the Las Cruces Conference.

WORKSHOP 3: SUMMARY

by

Rosaura Sánchez

Topic: Sociolinguistics and bilingual education.

Workshop 3 was set up to discuss the application of sociolinguistic inquiry to bilingual education. Specifically, the workshop was to discuss the types of existing bilingual education programs and the degree to which these had incorporated sociolinguistic findings in their designs. The workshop also proposed to look at teacher-training programs in terms of recruitment of teachers and students, in terms of linguistic training offered, and in terms of attitudinal factors considered.

Workshop 3 began by setting up goals and objectives for bilingual education programs. One participant felt that there are different types of bilingual programs, but that overall the objectives of these programs are the same: truly bilingual-bicultural speakers. Another participant stated the objective as a coordinate bilingual, able to function in both languages. One participant pointed out that bilingualism should contribute to the self-esteem and dignity of an individual. This suggestion was seen as an outcome of bilingualism rather than as an objective in itself, however. The importance of knowing one's own language was considered to be in the same vein, a secondary but not primary consideration. From this discussion, the

first major point was then established: Initial instruction of a child should be in the mother tongue.

The next point concerned the distinction between ethnicity and language. One participant indicated that not all Chicanos have Spanish as their native language. This participant felt that non-Spanish-speaking Chicanos should also have access to a bilingual education. Another member who explained this process as one of dislocation or alienation suggested that bilingual education serves to integrate these dislocated Chicanos back into their own culture for reasons of human dignity. "We are our language [nosotros somos nuestro idioma]," he stated. This participant considered that society is not enabling Chicanos to be contributing members of society when it denies them their culture and dislocates them. The need for proficiency in two languages was a major point in his argument.

The problem of acculturation was taken up next. Again the statement was made that bicultural individuals are not necessarily bilingual. Some bilingual programs were seen as language programs which neglect the cultural aspect; others are bicultural but have no language component. The group then stated the proposition that bilingual education programs should be bicultural as well. Another member reiterated that a differentiation should be made between culture and language and further proposed that the group consider the number of language varieties existing in the Chicano community.

The group then continued a discussion on culture. One participant saw the Chicano culture as a manifestation of the Mexican culture, which was seen as incorporating many languages but one culture.

The workshop then considered the importance of establishing a basic philosophy of bilingual education. One member declared that the philosophy of bilingual education is established by individual programs. These philosophies range from those for transitional bilingual programs to those for maintenance programs. This participant suggested that the group support maintenance programs rather than transitional programs and urged that bilingual education not be dismissed as compensatory education but rather recognized as quality education. The group then opted for using the term "pluralistic model" to indicate the preferences of the workshop members.

The next point considered was the necessity of having community input and participation in the implementation of bilingual education programs in order to ensure their success. One participant indicated that some Chicano parents are opposed to bilingual education. In these cases, bilingual education is being implemented by the school boards without parental support. Discussion on this matter led to statements indicating the importance of educating and informing parents about the benefits of bilingual education. Another participant felt that the "burden of proof should be on the directors of programs and teachers to carry out the guidelines." The group agreed that it is necessary to have both community and professional participation in the implementation of a program.

The next points discussed were teacher training, evaluation of bilingual education programs, and the institutionalization of bilingual education. Some group members were particularly concerned with the future of bilingual education after federal funding ceases. The group

discussed the importance of maintaining programs over a long period of time. The need for state funds as well as federal funds was seen as an absolute must.

In terms of teacher training, the problems were seen in the areas of instructional development, material development, staff development, community development, and evaluation. Others mentioned preservice training and inservice training. The group agreed to concentrate on problematic areas. The problem areas were then reduced to teacher training, the training of trainers (professionals), and the integration of bilingual education into the general education scheme.

One participant mentioned the Civil Rights Commission Report, "Towards Quality Education for Mexican Americans," indicating that there is a lack of trained personnel and a lack of programs. The group also proposed to look at the linguistic situation and the application of linguistic findings to bilingual education. The group again expressed the desire to define what was meant by "cultural component." In terms of teacher training, the group felt that great consideration must be given to course work at teacher-training institutions and to the content of such courses. Another member proposed discussing the acquisition of funds to implement bilingual education programs at all levels.

Other areas proposed for consideration included the staffing of bilingual education programs, the degree of Chicano participation in these programs, the linguistic competencies which should be required of teachers, and research into different varieties of Spanish.

The workshop then turned to a discussion on the functions of Spanish outside the classroom. One participant saw language as an important factor in uniting the Chicano group. Another member stressed the importance of developing the uses of Spanish outside the classroom. It was stated that the nonusage of Spanish for other functions would inevitably lead to language loss and complete assimilation. Loss of language and loss of culture were equated.

The group then went on to discuss the importance of focusing on one of the areas mentioned and on whether such a workshop discussion could have impact on these areas. Several topics were then discarded and finally the group chose to make a series of recommendations on language development and teacher training.

The group then looked at some documents on teacher training and curricula required in bilingual teacher preparation. One member then described the linguistic, language, and context requirements for teachers in bilingual education at San Diego State University. After much discussion, the participants agreed to concentrate on describing the necessary qualifications for a bilingual teacher, particularly the linguistic and sociolinguistic competencies necessary for a teacher. These competencies were assumed to be over and beyond the existing requirements for teachers in primary and secondary education in each state. The group agreed that bilingual education teachers should be required to study the history of the Southwest and to take a formal course on Spanish. Other important requirements suggested were a study of Spanish varieties of the Southwest and a study of

dialectology (presumably outside the Southwest area) and a study of the history of the Spanish language.

One participant then spoke on the importance of teaching skills. This member pointed out that content courses are insufficient preparation if teaching strategies are left out. Another participant mentioned the importance of using materials which are linguistically relevant to the Southwest. This led to discussion of the child's psychological need to be instructed in his/her native language. The point was reinforced by another workshop member who pointed out that children are made to feel incapable of learning until acquisition of the second language.

Mention was made of a course at Boulder, Colorado, on "Spanish in Multilingual Societies," dealing with language varieties and social stratification. Such a course was deemed of value in teacher training. Other competencies mentioned were again in the area of instructional techniques. These topics included second-language teaching methodology, bilingual education methodology, and preparation and acquisition of materials.

The group then discussed the importance of sociolinguistic training so that the teacher would not feel that his/her role was one of speech correction. This training was felt to be particularly important in preserving or building the child's self-esteem. Positive attitudes toward the language varieties of the Southwest were also considered essential. One member then mentioned the importance of reading Cervantes and comparing his language with that of Chicanos.

The group then returned to the importance of having positive linguistic attitudes toward the language of the Chicanos. At this point the group took a look at what it had and had not accomplished on that day. In closing that day, the group once again chose to define sociolinguistics as taking into account the use of language in society and the psychological and social dimensions implied.

On the second day, one of the workshop participants suggested that, rather than concentrate on the competencies expected of teachers, the group discuss evaluation and impact of bilingual programs on the community. This particular preoccupation was to surface repeatedly during this day's session.

After reviewing the previous day's recommendations, one member suggested that, rather than dealing with theoretical questions, the group should concentrate on areas of application of these theories. The group was indecisive as to what areas to deal with on this second day. Some favored talking about teacher training for bilingual instruction, while others favored a discussion of existing bilingual programs and their evaluation following sociolinguistic guidelines. Another member objected to continuing a discussion of institutions of higher learning within the system which had failed to serve the Chicano communities. Another participant spoke on the need to define, in cultural, political, psychological, and social terms, what it means to speak Spanish in the Southwest. Another member spoke about the instruction in San José as follows:

> La experiencia que hemos tenido en San José es ésta. Que hay multitud de opiniones pero la comunidad no reconoce que hay problems. Entonces digo yo que debe uno desarrollar una

conciencia en el maestro hacia metodología adecuada y sistematizar lo problemático. En esa posición estamos ahora en insistir ciertos requisitos de los educadores. Estaba yo pensando en la posibilidad de que en esta conferencia surgiera entre todas estas formulaciones alguna orientación respecto a cómo un maestro o grupo de maestros, padres de familia, procedan a determinar cuáles son sus problemas, identificarlos dentro del marco de su comunidad, sin andar buscando modelos que son inaplicables. En San José la resistencia sigue y se reconcentra y hemos de ponderar una acción cultural fuera de la escuela. Y hemos de imponer nuevos sistemas bilingües y una modificación total de la educación primaria. Pero lo importante en San José fue que se pudo localizar e identificar la problemática e iniciamos una orientación realmente realista. Pero ¿cómo persuadir a uno que resista? Hay que incluir en las formulaciones la posibilidad de exigir cierta acción cultural en la comunidad donde no se impongan las reglas tradicionales. Porque las escuelas públicas están ahora en una situación de barbarismo. La escuela estética, por ejemplo; en la escuela pública se prohibe el desarrollo, vamos a decir, de la expresión del arte o dramatizacion. Entonces, necesitamos acción cultural que abra las puertas al niño que tenga este talento.

Attention shifted again to the importance of orienting parents towards bilingual education and the importance of changing society's attitudes against Spanish. One particular member indicated that in certain areas, like El Paso, it is not a matter of being the minority language or of losing the language. In certain areas of El Paso, it is a matter of putting this language to use in a political sense and of showing that Spanish is just as good as English. Another participant felt that the situation of having one prestigious and one non-prestigious language is irremediable. The need for work outside existing educational institutions was again discussed. One member pointed out that existing bilingual programs are not relevant to the communities which they serve. Again it became important to speak of the functions of Spanish and its relation to the power structure.

The group then spoke rather disconnectedly on the "characteristics" of an "ideal teacher" in a "pluralistic society," on the need to pinpoint the social processes affecting the Chicano community, on the importance of not limiting the number of possible solutions through the application of particular techniques, and on the relationship between culture and language.

One participant traced culture to language. He spoke then of society's control of language through its institutions. Loss of language was again seen as synonymous with loss of culture.

The group then focused on what it considered to be research priorities. Those mentioned were as follows:

1. Teacher training.
2. Student recruitment for bilingual education and supportive services for community individuals in these teacher-training institutions.
3. Description and evaluation of existing bilingual programs.
4. Attitudes towards language varieties.
5. Impact of bilingual education outside the classroom.
6. Interaction patterns of school-students-parents.
7. Sociolinguistic survey of community before and after implementation of bilingual education programs.
8. Hiring practices for bilingual education teachers.
9. Aspirations and expectations of ethnic groups and expectations of members of majority groups towards members of ethnic groups.
10. Place and use of language varieties of Spanish and English.
11. Promotion of use of English, Spanish, and code-switching in creative expression.

12. Specifications for classification of bilingual programs.

13. Use of Spanish in the media and its effect on the student.

14. Future implications for Spanish.

15. Bilingual education as a tool of education.

16. Measurement of Spanish use in school and outside school in terms of migration patterns, demographic growth, and social and academic changes.

Workshop 3 was thus able to enumerate a number of areas requiring extensive research. Although the group did not specify solutions to the problematic areas discussed, the session did serve to crystalize at a collective level the concerns of Chicano social scientists, educators, students, and parents in the area of bilingual education. This particular workshop report should stimulate a number of students in sociolinguistics, political science, history, and sociology to study the particular areas mentioned and to prepare well-documented position papers to be presented to Chicano communities, local school boards, and teacher-training institutions on the directions that we must take if bilingual education is to serve the Chicano student and community in a relevant way.

TALLER 4

Objetico del Taller: Buscar una metodología y materiales de instrucción para enseñar español al chicano.

Discusión llevada a cabo entre los participantes:

La discusión entre los participantes se llevó a cabo proveniendo de tres perspectivas diferentes: el enfoque lingüístico, el enfoque literario y el enfoque dialectal. Ninguno de los participantes se aferró básicamente en su enfoque, sino que hubo variaciones y acuerdos entrelazados sobre los diferentes métodos que se pudieran emplear para llegar al objetivo. El objetivo se amplió para abarcar no solamente la enseñanza del español al chicano sino que también se vió la posibilidad de entrenar al futuro profesor sobre una metodología adecuada a la enseñanza docente de tal materia. El Profesor Fidel de León y el Profesor Rodríguez del Pino han escrito un libro cada uno sobre la enseñanza del español al chicano. El libro de León parte de un enfoque dialectal y literario; el libro de Rodríguez del Pino parte de una base linguística, empezando por la fonética pero incluyendo selecciones literarias escritas por chicanos para chicanos que reflejan el mundo cultural y lingüístico del chicano para reforzar el dialecto nativo y crear una conciencia de orgullo por su habla regional y materna. El libro de De León toma en cuenta el dialecto del estudiante chicano y, por medio de una prueba empleando el español standard, se coloca al estudiante en el nivel adecuado. La doctora Valdés Fallis se inclina por una base lingüística pero ve la necesidad de formular una secuencia de enseñanza de acuerdo con las aptitudes del estudiante

chicano. Por ejemplo, tratar de ver si el estudiante es bilingüe receptivo (lo entiende, pero no lo hable) o bilingüe coordinado (lo entiende, lo habla pero no lo escribe). Partiendo de allí, las clases de español deben ser construidas para satisfacer las necesidades inmediatas del estudiante y prepararlo para el siguiente nivel ya sea de gramática, ortografía y sintaxis en el dialecto standard o solamente una clase con énfasis sobre la pronunciación. El Profesor del Pino ve la necesidad de empezar la instrucción del lenguaje empleando el dialecto materno del estudiante para facilitar la comprensión y comunicación entre el profesor y el estudiante, teniendo como objetivo también la eliminación del complejo lingüístico evidente en la mayoría de los estudiantes chicanos. Esto, según del Pino, vendra a reforzar las bases que el estudiante ya tiene en el español que habla y, una vez extinguido el bloque mental creado en el chicano por las instituciones educativas elementales, después hay que crearle un orgullo que contra-arreste ese complejo.

Se discutió la posibilidad de cristalizar o standardizar el dialecto chicano, pero se vió esto como una meta idealista que, aunque no imposible, podría tener valor desde un punto nacionalista. Otras discusiones cimbraron en varios temas tales como: (1) instrucción individualizada; (2) instrucción audio-visual; (3) instrucción netamente dialectal, y (4) instrucción netamente en el standard.

Sobre estos temas: La instrucción individualizada se caracterizó por cierto antagonismo del instructor que "rechaza abandonar un privilegiado puesto como centro principal de atención" y que no quiere convertirse en un simple organizador de tiempo para el estudiante.

El role de "hablante y oyente" es esencial en cursos de lengua y un método de instrucción automática no es inducente o atractivo para un estudiante que se interesa también en las diferentes intonaciones y giros lingüísticos que solamente se alcanza en una instrucción al nivel humano y no mecánico.

La instrucción audio-visual puede ser muy importante y conducivo a una más fácil enseñanza del lenguaje siempre y cuando sea complemento de una instrucción recíproca, es decir, que hay tanta motivación como reacción entre el instructor y el estudiante. La instrucción audio-visual tiene cabida, según del Pino, en cursos elementales para chicanitos cuyo lapse de interés es más corto que la de un estudiante universitario. Sin embargo, el Profesor De León aboga por una instrucción auditiva por medio de grabadoras en dos niveles simultáneos: una que sirve como modelo y lo otra que sirva para que el estudiante trate de duplicar o aproximar al modelo. Estas grabadoras por medio de "cassettes" pueden llevarse a casa para que el estudiante siga practicando fuera del aula. De esta manera, concluye de León, el estudiante puede llevarse al "profesor" a casa. Los participantes estuvieron de acuerdo con este método pero hubo la objeción que este tipo de instrucción necesitaría fondos de gran costo que muy pocos planteles pueden subvencionar en un futuro inmediato.

La instrucción dialectal es factible y necesaria pero necesitaría de instructores entrenados en la ciencia de dialectología o que por lo menos entiendan los diferentes niveles lingüísticos o variaciones del chicano para hacerle justicia a tal método de instrucción. En esto se estuvo de acuerdo de que muy pocos instructores de lenguas tienen

estudios lingüísticos adecuados para la exigencia de este método de instrucción. Se concluyó, sin embargo, que las universidades impongan al futuro instructor o profesor de lenguas un plan de estudios que incluya cierta proficiencia en lingüística y dialectología como requisito para tal carrera profesional.

La instrucción netamente en el standard es lo que actualmente se viene haciendo. Ya sea por falta de conciencia sobre la importancia dialectal o simplemente por un complejo de "purismo", los departamentos de español de las universidades y secundarias han seguido este método desde el comienzo con los lamentables resultados a los cuales nos enfrentamos en este taller. Este método simplemente ha fallado con el chicano. Podrá haber resultados benéficos aislados, pero la carencia de instructores chicanos de español en los departamentos de español es amplia evidencia del resultado de este método. Se concluyó que este método solamente es eficaz en la enseñanza del español para el extranjero que ya tiene base en su propio idioma y cuyo mundo de relación lingüística ya está fijado en el propio.

Discusión sobre la falta de materiales de instrucción

Existen muy pocos materiales de instrucción para el chicano. Se aludió con horror al libro de Barker, Español para el Bilingüe pero se confesó que alguno de ellos lo empleaban a falta de libros u otros métodos de instrucción. Se vió la necesidad de exigir a las casas editoriales o publicadoras de textos que tomen en cuenta la necesidad de estos textos ya que ellos solamente ven a tales publicaciones por el lado comercial y arguyen de que el mercado no sostiene dichos textos

"especializados". Ellos quisieran (los impresores), publicar un libre que incluya instrucción no solamente a chicanos sino que también a portorriqueños, cubanos y otros hispanohablantes. Esto lo hace el libro de la Barker con la excepción de que el dialecto del individuo es rebajado y denigrado en aras de un español "correcto". Se discutió la posibilidad de formar o establecer casas de imprenta chicanos que se dediquen a la tarea de publicar materiales necesitados por los chicanos.

Resoluciones de los miembros del Taller

Los miembros del Taller llegaron a las siguientes resoluciones:

1. Que se deben formular y estructurar diferentes métodos para:

   A. La enseñanza del español para el chicano en diferentes (p.e., conversación, escritura, gramática).

   B. Formular un método para la instrucción de futuros profesores de español para chicanos integrados en el plan de estudios de las Escuelas de Educación y normativas.

   C. Emplear un método de enseñanza en el cual se tome como base el dialecto regional del estudiante como lengua de instrucción y de allí instruirlo en el español standard.

   D. Emplear complementos audio-visuales (en escuelas elementales) y complementos auditivos (grabadoras, etc.) para los estudiantes de secundaria e instituciones superiores.

   E. Que la diversificación de métodos de enseñanza debe fomentarse ya que no puede haber un solo método de enseñanza válido hasta experimentar varios enfoques. (Cada región puede necesitar un método diferente. Por ejemplo, no se podría usar, tal vez, el mismo método en Chicago al que se emplearía en El Paso.)

2. Que se debe buscar la manera de fomentar la escritura de tales materiales para la enseñanza del idioma al chicano por medio de:

A. Investigar las exigencias lingüísticas de las diferentes regiones del suroeste, el medioeste, y la región oriental para hallar un acercamiento que pueda solucionar los diferentes estados y niveles lingüísticos imperantes en los diferentes grupos sociales chicanos.

B. Buscar la manera de interesar a las impresoras de textos o hacerles ver la necesidad de tales materiales en los centros escolares.

C. Investigar la manera de organizar nuestras propias casas impresoras sin ganancia personal para publicar dichos textos ya sea por medio de fondos federales o privados.

D. Estimular a instructores de escuelas elementales, secundarias y universitarias para que, tomando en cuenta la experiencia tenida con chicanos, escriban métodos y textos que puedan ser útiles a esta clase de enseñanza.

E. Que los profesores que escriban dichos textos incluyan en ellos literatura escrita por chicanos que reflejen la experiencia, mundo, y herencia cultural del chicano y no una experiencia, aunque hispana, enajenada del chicano.

Análisis del Taller

El propósito de este taller fue estrechamente definido por su objetivo, es decir, que fue llevado por buscar soluciones prácticas y no abstractas o generalizadas como ocurrió en los demás talleres. Los participantes de este taller fueron motivados por las mismas razones de interés y todos teníamos lo mismo en común: habían impartido clases de español para chicanos, habían empleado varias metodologías, dos de ellos habían escrito un libro de texto y tenían soluciones concretas, experimentadas y básicamente de cierto éxito. No hubo mucha dificultad en llegar a los resultados obtendios ya que tenían un concierto de ideas mútuas y aplicables. Este taller trabajó sin obstáculos hasta

el punto de que había de suscitar problemas con el propósito de explorar ideas o puntos desviativos para analizar teorías contrarias pero vigentes dentro del estereotipo lingüístico en el cual nos encontramos. Esto fue muy informativo pues encontraron que esas teorías eran inoperantes, nocivas e imprácticas. Por esta rázon no hubo desvíos del tema, pero hubo ratos en que se interesaban en los demás talleres e íban a participar para buscar otras ideas o teorías que no hubiéramos tocado. En fin, la participación en otros talleres, en calidad de observadores, les sirvió de contacto y de experiencia sobre lo que trataban los demás.

Evaluación del Taller

El taller funcionó debidamente puesto que todos los miembros tenían la misma disciplina y el mismo objetivo. No se pueden hacer más comentarios sobre el Taller #4. Pero se hicieron algunas reflexiones y sugerencias sobre los demás talleres. Los demás talleres, aunque tenían un tema y objetivo concreto, se encontraron con más dificultades debido a varios factores. Uno de ellos fue la hetereogenia de los participantes, es decir, había educadores, profesores de lengua y literatura, administradores y gente interesada en el tema del taller, pero faltó un guía capacitado en la base de la discusión: la sociolingüística. Claro está que la sociolingüística es una disciplina nueva, no muy aceptada y no muy comprendida aún, pero por lo menos hubiera estado un lingüísta para dar dirección. En los talleres que se asistieron se observó que la discusión se iba mucho por la tangente o por temas marginarios, que aunque tal vez necesarios, tomaron demasiado tiempo para llegar a una conclusión práctica. A pesar de

exploratorio y no de llegar a conclusiones netas, pero de hoy en adelante, es preciso buscar soluciones a nuestros problemas endémicos. Sería bueno que en los sucesivo haya por lo menos lingüista presente en la discusión que pueda dar definiciones y dirección para así llegar al objetivo sin muchos rodeos.

WORKSHOP 4

SYNOPSIS IN ENGLISH

Objective of Workshop: To find methods and materials for the teaching of Spanish to the Chicano.

As the task of this workshop entailed the search for a methodology and instructional material, existing or otherwise, that would be useful in the teaching of Spanish to the Chicano, the first part of the discussion centered around two textbooks brought to the workshop by the participants. These textbooks had already been tried out and proven useful in different institutions. After analyzing the material, it was found that the different methods and approaches were obviously based on the needs of the students in that particular region and institution where the textbook was used. Even though these books were different in perspective, their approach was similar; they both recognized the language of the Chicano as a viable means of instruction towards a standardized version of Spanish. Professor del Pino's text was written from a linguistic perspective and Professor de León's book from a dialectal one, but both textbooks incorporated a third element, the literary. This was significant in the sense that the literary section was written by and for Chicanos, relating, for the first time, in a textbook, the Chicano universe with that of the Chicano student's view of himself and his cultural heritage.

The second part of the discussion centered around the many possible means of instruction and the implementation of different

learning material and methods: audio-visual, learning machines, individual instruction, etc. All these methods have their pros and cons; therefore, an evaluational method must first be devised in order to find adequate means of instruction for a particular region (border areas, acculturated areas, etc.) before a particular method is employed.

Other areas of discussion included the training of instructors, a methodology for different levels of instruction (elementary, high school, and college), and the ways and means for the writing of more material of instruction to meet the demands of various levels and skills.

Resolutions Offered by the Participants

(1) The formulation of various types of methodology for the instruction of Spanish for the Chicano, including the instruction of English; (2) the stimulation of writing of textbooks using different methods; and (3) the finding of ways and means to convince publishing houses of the need for these types of textbooks (and if necessary, to create our own publishing organizations).

Analysis and Evaluation of Workshop

This particular workshop functioned smoothly since all the participants had the same interest and had materials to analyze. The small number of participants (there were only three), all of whom were instructors who had been involved in such specialized instruction, gave the workshop a broad base and cogency that helped to create discussion and reach solutions without too much deviation. This element allowed the members to participate in other workshops in order to include other

areas in their subsequent discussions. Since all the participants of this workshop were disciplined in the linguistic field, they felt that other workshops would benefit by including a linguist in the group who would help define terminology and linguistic concepts that would help keep the group from deviating in search of such applicable concepts in meeting their objectives. This observation, they felt, would be applicable in future workshops since the nature of this conference was exploratory and diverse fields and disciplines were needed to afford different perspectives and opinions.

WORKSHOP 5

Topic: Creativity and motor development in the Chicano community: social population, diffusion, methods; analysis, collection, stratification.

Si pudiera empezar con la identificación del género sería un punto de partida; mi interés en cuanto a esto, es interés no solamente literario, sino lingüístico, estoy tratando de hacer una cosa que tiene múltiples utilidades y es de grabar, hacer grabaciones de familias que hablan el español e inglés, pidiéndoles que cuenten historias o cuentos que conozcan ellos entre familia. Mi intención es, sobre todo, estudiar el lenguaje a través de eso; cuando cuentan alguna historia o cuento que conocen ya a fondo, lo hacen con sentido y sale más natural. Pero además de eso, me interesa ver si acaso salen precisamente cuentos que fueron ... del folklore. Yo trabajé con una familia de cuatro niños, tres de ellos querían contar cuentos de muertos, de espantos que les llaman, sobre todo uno de ellos; la niña de diez años contó un cuento muy típico y yo conozco una variante desde hace años. Ese tipo de cuento se me hace que puede servir para una comparación folklórica de cuentos ... hay tantos aspectos pero mucho más el aspecto lingüístico; de allí puedo saber qué puede contarnos Ruben Cobos sobre esto, él conoce esas cosas también, los géneros que hay y qué podemos hacer y después hablamos del análysis que tú dirás tiene.

Bueno, yo creo que en el sudoeste, particularmente en el estado de California, Arizona, Nuevo México, Colorado y Texas, tenemos una gran riqueza de materiales folklóricos; ahora, en comparación con las otras

regiones, lo que tenemos en la cuenca del Río Grande, inclusive no solo Nuevo México sino el sur de Colorado, tenemos formas de folklore que se remontan, en términos de tiempo, al siglo XVI, XVII. Muchas costumbres que todavía se practican en Nuevo México y en el sur de Colorado vienen llegando como del siglo quince; hay cosas como lo que estábamos hablando la Sra. Rosa F. Mines y yo, de las entregas de novios, una costumbre que se ha perdido en México y en otros de los países hispano-americanos, pero que en España se relaciona con las albadas y los arrullos a la novia, etc...; y todo relacionado con la ceremonia de la petición de mano, los prendorios y luego lo que llaman aquí el casorio propio, del casamiento, y relacionado con estas costumbres matrimoniales hay todo un folklore que se está agotando, perdiendo. La razón es que por eso vamos a hablar de ello más allá. Hablando de géneros, tenemos las entregas de novios, tenemos las costumbres de dar los días el día primero de enero, se llama esta costumbre los manueles o los días, tenemos las costumbres de aculturanas, por ejemplo, de los matachines, las costumbres de los comanches, donde ya no son los matachines antiguos del siglo tres español, sino que se convierte ya en un reflejo de lo que fueron los matachines en México propiamente dicho, porque cuando los matachines que se relacionan con los moros cristianos en España, cuando pasan a México se relacionan con la lucha entre los españoles e indios. Si allá los moros luchaban en contra de los cristianos, en México es la lucha del conquistador en contra de los aztecas.

Lo que tenemos en Nuevo México y en el sur de Colorado de matachines, ya los trajes, que indican que son trajes de aztecas, con

plumas, la presencia de la Malinche, por ejemplo, junto con la personificación del abuelo de los indios, relacionada con el chávajo del sur. Entonces es aquí donde vemos una mezcla ya de culturas indígenas con la española antigua, con la mexicana y este es uno de los géneros que se puede estudiar. Antes de pasar al otro, hay una que yo conocí, es la costumbre de cuando el padre no quería que su hija se casara con tal persona, que alguien, el padrino o alguien la sacba de su casa y la hospedaba en casa de otra familia hasta que llegara el día de casarse. ¿Existe todavía esa costumbre? ¿O hay una tradición folklórica que puede estudiarse? Bueno, la del escondite. ¿Sería una modificación de la entrega de la novia...? Ah, yo creo que sí. Pero al no ser que lea uno las cartas antiguas, las crónicas antiguas, y lo que se lee en crónicas digamos del siglo XVII en Nuevo México es más o menos de carácter gubernamental, algún juicio, algunos pleitos que llegaron a corte, la gente apenas empezaría a escribir y leer. Así es que lo que podemos conservar solamente es de trasmisión oral, lo que a un viejito de 80 años por ejemplo, algo que a él le contó su abuelo, algo que al abuelo le había contado al abuelo, y entonces vemos en cada generación de 30 años, multiplicada por tres, se remonta a noventa años del pasado. Pero gráficamente nos dice mucho de como vivía aquella gente. Entonces a base de las preguntas del investigador, el investigador debe de llevar un cuaderno cuando está haciendo la investigación y tener un plan de lo que va a preguntar, no solamente ¿cuándo nació? ¿Dónde? Sino después someterlo básicamente a lo que uno quiere percibir y recibir en términos de comunicación. ¿Todavía celebran Uds. el prendorio? ¿Cuándo tiene lugar el prendorio? Invariablemente, una

semana o diez días antes del casamiento. ¿Y qué es el prendorio? ¿Quién lo hace? ¿Dónde se celebra? Quiere decir: hacer una recopilación de preguntas, y hacerlas a los mismos comunicantes. Hacemos la pregunta, digamos a 30 comunicantes, y no todos van a decir la misma cosa. Entonces preguntárselos a todos ellos y llegar a un acuerdo. Según ve uno en una fuente literaria, como las tradiciones del folklore españolas, y ve algo allí que coincide con lo que uno tiene, entonces se compara con lo que se ha encontrado.

¿Otros géneros que puedo conseguir? Pues tenemos el romance, la copla popular, que lo llamamos el verso en Nuevo México, los cuentos, las anécdotas, tenemos toda forma de poesía popular: décimas por ejemplo, en forma cantada los romances, corridos, las inditas, las despedidas. Para niños tenemos rimas infantiles, adivinanzas, juegos para niños; juegos de apuesta, de ejercicio físico, juegos dentro de la casa, de escuela. Los géneros son múltiples. Ahora otro de los géneros sería la lengua; el español como todavía se habla, en Nuevo México, Colorado. El español de Las Cruces, no difiere mucho del español de Texas; estructuralmente y sintácticamente es el mismo de España, y en estos lugares requiere algunos cambios semánticos, pero cuando estamos en una región aislada como Nuevo México los cambios semánticos son multiples; donde una palabra en Nuevo México significa enteramente lo opuesto de lo que significa en los otros países de habla española. Si lo van a buscar en el diccionario pues no tiene sentido.

Hablando de lengua, podemos hablar del aspecto léxico de la lengua y del aspecto cronológico: por el aislamiento regional de 400 y pico de años hemos conservado en esta area donde yo trabajo, sonidos que

existían en el siglo XIII, en tiempos de Alfonso el Sabio. Como la aspiración de la s, etc. Preguntamos: ¿Cuáles son los fines de la recopilación de informes? Es sencillamente para una recopilación, para que no se pierdan estos informes genéricos; para hacer estudios comparativos posiblemente sobre esa misma materia además de lo lingüístico, y a ver en que sentido común también reflejan precisamente la vida social de ese pueblo. A veces es difícil encontrar esos factores pero sí creo que se puede encontrar un informe sobre eso a través de los cuentos. ¿Qué opina de eso? Lo que tenemos de propósito, primeramente, en lo que me importa a mí es las listas grandes de recopilaciones y yo creo que tengo la más grande recopilación en materiales folklóricos (Cobos); tengo en existencia 400 cintas, que en la actualidad estamos estudiando en Colorado College. Ellos nos dieron $56,000 para hacer ese trabajo. Ya principiamos el verano pasado. Tenemos lista para la publicación del primer tomo de guías. El primer propósito es para rescatar del olvido las cosas que aun en 1970 todavía estaban vigentes en los pueblos; esa es la primera consideración porque nos damos cuenta de que estas cosas se están desapareciendo, se mueren los viejos; y yo he dicho, en una conferencia, en inglés: This is something you can't take with you. Cuando se muere una persona se lleva consigo lo que ella sabía.

La esposa del cacique del pueblo de San Juan dice en una de mis cintas con desesperación, esta es la Señora Regina Alvarado de Cata, una hispanita de Antonito, Colorado que se casó con un joven que a la larga, él llegó a ser el gobernador de San Juan. La señora está en 1971, grabándome a mí unos cuentos de incidencias de su vida; y allí en la comunicación con mucha desesperación, casi con una lágrima dice,

"Mándame, Dios, una persona que me oiga, que no sepulten con mis huesos todo lo que he aprendido en este mundo"; que he traducido yo para la introducción de esta primera colección. "Dear God, send me someone that will hear me, so that they will not bury with me everything that I have learned in this life." Es decir, ella naturalmente sentía, ella tenía algo que comunicarnos a nosotros los que quedamos, y que aspiraba ella que alguien precisamente viniera con una grabadora a recoger de sus propios labios lo que ella había aprendido. Entonces, para mí, este es el propósito primordial de recolección, para rescatar del olvido las cosas que han perdurado aquí desde que vinieron los españoles en 1598, es decir, hasta establecerse. Sabemos que la exploración empezó en 1539.

Una vez cumpliendo nosotros con la recopilación de este propósito de rescatar, entonces si me muero yo: quedas tú, y ya está la recolección allí entonces tú puedes estudiar, clasificar los materiales en los diferentes géneros, clasificar la clasificación hasta un punto que pueda servir para estudio para alumnos. Dices tú en una clase, por ejemplo de lingüistica; "según dice el profesor Cobos en una de sus cintas, que aquí tenemos arcaísmos, léxicos y cronológicos; con esto como punto de partida voy a dejarles con este problema; escuchen estas cintas a ver donde resultan esos sonidos. He contado yo 6,000 cuentos; entonces busque Ud. este tema, escuche estos cuentos a ver donde, y por lo que tenemos en la clasificación, a ver cuales cuentos halla Ud. sobre el tema del engaño; entonces este alumno hace una colección de todos estos cuentos sobre el tema del engaño y que se puede modificar, engaño a base de disfraces, lo que sea. Y entonces también la trasmisión, no solo rescatar todo lo que podamos, sino luego de escribirlo en textos

para las escuelas primarias, especialmente para que los niños lean las adivinanzas. Y que esto venga de su propia gente, que se sientan ellos orgullosos de ver a todos estos materiales y de darse cuenta de que sus padres no han vivido en vano sino que contribuyeron mucho a la cultura local. Luego el conocimiento de la realidad, porque en muchos de estos pueblecitos nosotros no sabemos como vive esa gente, con las costumbres arraigadas allí, con las supersticiones, con la vida eclesiástica; de uno meta la pata, por ejemplo, si lo invitan a comer a uno de estos pueblitos y empieza uno con los malos modales cuando todos estaban esperando a dar gracias antes y después de comida. Esa es la realidad de como vive esa gente. Y avaluar esa realidad a base de lo que uno conoce en otros sitios: pues dice uno: esa gente no habla como nosotros, ni piensa o reacciona como nosotros, ellos se ríen de unos cuentecitos que para nosotros no tienen ninguna gracia, tal vez nosotros estamos más desarrollados que ellos; y ellos están en un nivel de lo que consideramos nosotros más primitivo, y un cuentecito soso los hace reir. Esta es la realidad y comprende uno más a esas gentes. Entonces esto naturalmente se relaciona con la vida social de ellos. Las costumbres que perduran, las costumbres que usan ellos que ya han desaparecido en otros locales. Entonces nos hace apreciar y decir: "bueno, esta gente es distinta, hablan un español antiguo y tienen todavía costumbres que desaparecieron en el siglo XVII." Los ritos de los penitentes, los alabados, las alabanzas, los velorios, ... todo esto, para mí, tienen repercusiones muy valiosas. Hablando de las pastorelas, las pastorelas es una aportación mexicana al folklore de Nuevo México; porque bien que existieran los juegos de escaño a fines del siglo XV y principios del XVI en España.

Lucas Fernández tiene varias obras de dramáticas que casi son identícas que las pastorelas nuestras; las pastorelas per se no existían en España sino que los eclesiásticos en México, para indoctrinar a los indios, se valieron de representationes análogas y recordaron ellos haber visto alguna representación de Juan del Encina, Naharro, en España; y entonces estos eclesiásticos en México empezaron a inventar cosas como las posadas, los pastores, para indoctrinar a los indios, porque se dieron cuenta que los indios tenían mucho talento dramático. Luego esto resulta en parte que haya tantos personajes que ... en las posadas, que haya dos grupos de 30 o 40 para dar papeles a todos los indios que querían participar y a la misma vez sacando a San José, la Virgen y al Niño para indoctrinarlos a la religión católica. Sí, como no, tenemos la pastorela que se presenta en Nuevo México en varios pueblecitos el día 24 de diciembre.

Yo sabía que era algo más bien que salió de México que no existía con España ... eso considero interesante como se ha modificado la pastorela, por ejemplo. Sí, es que es muy distinta en México, es diferente. Juan Rael de Stanford tiene su libro, on the confusion of the Mexican shepherd's plays. El ha estudiado como 500 variantes de los pastores para ver como difieren y llega a la conclusión de que había 3 distintas pastorelas; una que entró por el norte de México, hacia lo que es el triángulo entre Laredo, San Antonio y Piedras Negras. Otra que entró por El Paso, Texas, hacia lo que es ahora la contra del Río Grande, y luego otra que entró por Sonora a California; y esa es la conclusión de él, pues él estudió la cosa. En el futuro debemos de hacer, de investigar la continuación de estos géneros, para ver si se

van a ubicar mejor, porque es posible que se haga modificación en parte, esta modificación se basa en cambios de la sociedad misma. La gente hispano hablante de Nuevo México parece que demuestra cierta apatía hacia esta representación, entonces el angloparlante que vió alguna vez la pastorela, quiere resucitarla; entonces él sin saber mucho de los orígenes, hace una pastorela y sale un jarabe como el jarabe tapatío donde interviene el personaje de los matachines, y sale una mezcla. Otra cosa, por ejemplo, el día 17 de enero se celebra en todo el mundo hispánico la bendición de los animales. Por ejemplo: una señora de Albuquerque, lo tiene la primera semana de mayo; y del 17 de enero a la primera semana de mayo, pues, interviene mucho tiempo, muchos días; y le pregunté yo a ella una vez, ¿por qué pone Ud. la bendición de los animales durante la primera semana de mayo? "Hace tanto frío en enero," dijo. Yo me callé la boca porque para qué iba a criticar un esfuerzo de un representante de otra cultura que se interesa por nuestras mismas representaciones, y saqué un refrán que dice, "Bueno, pues hágase el milagro aunque lo haga el diablo." La cosa es que se haga. Entonces esto sería una adaptación de un tema original a las circunstancias por razones climatológicas, por no tener a la vista los materiales con que hacerlo; por ejemplo, en México con la piñata, se toma una olla de barro y las piñatas mexicanas se rompen con facilidad. Pues esta gente en las escuelas cogen un globo, y lo inflan, luego lo forran de papel con cola, y luego sacan el globo. Ya se queda la forma, le cortan arriba y le ponen dulces y cositas, luego a un joven le dan un bate, y trata de romperlo. No saben el propósito de tenerlo frágil y destrozarlo.

Quiero comunicarles aquí a Uds. el simbolismo de la piñata. En 1949 estando yo en un mercado en Ixmiquilpan, en la huasteca veracruzana; estaba viendo yo unos peces que tenía un señor en un estanque a la venta. Como allí no había refrigeración, pues allí tenían un estanque de agua dulce que tenía truchas y venía la gente y le decían: "péscame el pintito ese," y el hombre este iba ya pescaba uno y le echaba en una bolsita, y se iba la mujer muy contenta con su pescado; lo importante era que comprara su pescado, y estaba yo observando la vida alrededor de mí; había allí unos puestos con piñatas, y el viejito encargado allí de limpiar, se sentó junto conmigo: "Ya deja la fregadera de las piñatas," dice. Le dije yo, ¿pero ¿cómo? Y enconces empecé yo a preguntarle y le dije: "Estas piñatas son de aquí de México?"_"Desde que era yo chiquito aquí las tenían." Sin saber él que yo sabía que es una costumbre española, la de la piñata. Y le digo: "¿y cómo las cuelgan aquí?" Me dice: "Las cuelgan de allí del techo y le ponen un gancho ay y la amarran con un mecate." _¿Y qué hacen? Pues ya me dijo él que vendaban a los niños como sabemos, la costumbre, pero yo me hacía que no sabía nada de ello, y le dije yo: "¿Qué le echan a las piñatas?" _Pues, me dice: "les echan frutas, les echan dulces, regalitos. Allí he visto yo que el patron aquí dice, tiene una rubia aquí y le pone un papelito que era para Conchita en fin... Y hay veces que le echan harina a la piñata, y al fregado que lo rompa es al primero que le cae la harina, a veces le echan agua." "Oiga, le dije yo, pues que feo." _"Sí es feo, dice, seguro lo que dice la gente, pero dice: "Mire, el que anda con el garrote, está vendado, pues eso representa la fe, la fe ciega de la humanidad, la fe ciega del individuo." _Le dije: "Si el vendado

representa a la humanidad ciega, la fe ciega de la humanidad, ¿qué representa la piñata? _Dice: "La piñata, como ve, está muy bien decorada, eso representa el mal, dice, y los listoncitos estos son las atracciones del diablo, para atraernos a nosotros para hacernos pecar. ¿Sabe qué? Que una vez que uno quiebre esa piñata, de adentro de la piñata que representa el mal, y las atracciones mundanales, dice, resulta algo benéfico, dice, y esta es la compensación de sacar algo bueno de algo malo. _Pues oiga; dije: yo nunca hubiera pensado en eso. ¿Quién le dijo eso? _"Pues mi abuelo."

¿Podrían añadir más o preguntar más la recopilación del informe ... teniendo en cuenta que en muchos casos sí es parte de la cultura del hispano, chicano, que se está perdiendo y está surgiendo un tipo de literature nueva que puede basarse en la antigua, pero que es una cosa nueva. ¿En qué nos puede servir? Indicamos cuatro factores, posibilidades, de que si es cierto que nos sirven para esospropósitos.

No nos hemos planteado todavía por qué estamos investigando el folklore: se responde: recopilar, para que no se pierda ... para clase de lingüística, que nuestros padres contribuyen a nuestra cultura ... creo que este tipo de razonamiento está muy bien ... lo primordial para mí, no conozco mucho de folklore, sin embargo, de un punto de vista teórico, debemos acercarnos al folklore o, claro, recopilando, estudiando pero más que tenerlo en una biblioteca con grabaciones y todo para estudiar con los estudiantes de maestría y doctorado la cual producen más personas especializadas en folklore y creo que debemos considerar: ¿por qué? ¿Por qué estas costumbres? ¿Y cuál es el efecto de estas costumbres, de este folklore en la sociedad?

Es posible, por ejemplo: que la bendición de los animales surge no a base de un propósito específico social, por ejemplo: inventario de los animales; la persona del poder que esté al tanto de cuántos animales hay dentro de ciertas comunidades. Y de esta manera se controla la comunidad a mayor grado. Esto nada más es una teoría, pero creo que nosotros al investigar el folklore debemos de hacer este tipo de relaciones, no tanto ver la acción misma, pero ver por qué surgió, cuándo surgió, cuál ha sido el desarrollo ... entonces volvemos a la pregunta; estudiar eso a fondo viendo las razones sociales y las consecuencias que estos elementos folklóricos han tenido en nuestro pueblo y sacar a luz, dar a luz las razones y estos efectos que muchas veces son contra-producentes para nuestro pueblo, y por eso molestó algo cuando Ud. dice que... "transmitir a estos chicos y que tengan orgullo, etc." Es que, un elemento folklórico de tradición y cultura que nosotros entendemos como nuestra tradición y cultura haya nacido a raíz de cómo un arma de opresión para aquellos centros de poder, esos centros de poder han convertido esa arma en una tradición nuestra; y si nosotros vamos a tomar esa tradición y decir de una manera romántica, pues eso está muy bonito, y queremos mantenerlo y pasárselo a nuestros chicos; en efecto, nosotros nos convertimos en elementos de la opresión, oprimiendo a nuestros chicos de esa manera se pasa la opresión de una generación a otra. Por ejemplo: los españoles que llegaban a México empleaban pastorelas para indoctrinar a los indios, por el simple detalle de que muchos indios tenían talento dramático; yo realmente me pregunto si esa era la razón porque los frailes les daban los papeles a los indígenas. Creo que si vemos nuestra situación de un punto de

vista histórico, vemos que tenían un propósito muy fijo, que era controlar a los indígenas. Bueno, entonces se les regalan los papeles a los indígenas para que ellos aprendan su puestro dentro de la sociedad, no porque los indígenas tuvieran tanto talento dramático que así lo vemos de una manera romantizada.

Esta conferencia que tenemos es para ver que podemos encontrar en lo que estamos estudiando, no importa lo que sea, que nos aclare muchos problemas del chicano; así es que vamos a buscar primero a conseguir un informe, documentación, si se quiere, en este caso analizar y estudiarlo a través de cuales son las causas, cuales son los objetos precisamente. Creo que a través de la recopilación de estudios podemos ver cuales de estas tradiciones tuvieron efecto en el individuo, como se creó y para entenderlo mejor. A través de la discusión que tendremos aquí vamos a tener una idea más fija más tarde, qué podemos encontrar o esperar de la documentación para enderezar el camino o servir mejor al pueblo. A mí se me hace que el folklore se puede usar para combatir la opresión de un pueblo; podemos usar el folklore para comunicarnos con la gente de lo que está pasando en el mundo afuera.

Había un proyecto que estábamos peleándole nosotros en contra de casas que quería poner el gobierno, y nosotros sacamos refranes para comunicar con el pueblo; y la gente cuando miraba esto de una vez podía comunicarse uno con ellos. El folklore no es nomás para colectarlo, para tenerlo allí, sino para dar información a la gente, para que sepa del problema de la opresión. Lo mismo se hace con el teatro campesino, verdad, con las huelgas; ahora se ha usado para comunicarse con la gente quizás que tengan problemas sociales que salen y se hace por medio

teatro. Por lo menos en el norte de New Mexico con la gente ... nomás usando el refrán, por lo menos ... otras cosas que hizo hoy el folklore para escribir una novela picaresca también, ... cosa muy significante en la comunidad en el norte. Para comunicarse uno con el pueblo, the same thing.

Una cosa de la que no hemos hablado aquí extensamente es del asunto lingüistico; es que para mí todas las fuentes orales y escritas que haya en el mundo chicano, digamos, sirve como una base para dar una idea más precisa de lo que es el español del chicano. Todos hablemos del español chicano, pero nadie puede definirlo y creo que precisamente a través de todo: eso ... de los cuentos, poesía, etc. ...y habiendo otras recopilaciones ya en cintas, nos dará una idea más clara de lo que es el español del chicano en términos amplios, porque hay muchas variantes realmente; en el de California es igualmente, en el de New Mexico, Arizona y Texas, hay muchas semejanzas, muchas variantes también. Hablamos por ejemplo del bilingüisno, que es parte de toda conferencia. Luego se habla en algunos grupos de enseñarles chicano Spanish a los estudiantes, y no se sabe quien va a enseñarlo, y qué clase de chicano Spanish es lo que están enseñando, hay clases en las universidades que se denominan así.

El chicano Spanish, hay que llegar en términos generales a qué es chicano Spanish, para poder aprenderlo. Luego podemos ver como lo podemos utilizar precisamente, como podemos utilizar si llegamos a una idea de qué es lo que es chicano Spanish y utilizarlo para alcanzar al alumno para que no lo desprecie, porque tiene vergüenza de decir lo que hace, y ayudarle, si se quiere, a mejorar su español; lo mismo que

mejorar su inglés para entender mejor la comunicacion cuando hace sus lecturas y entiende al conferenciante. Pero hay que trabajar con los dos, y creo que a base de todo esto podemos encontrar realmente en términos amplios la base lingüística que necesitamos para trabajar. Hay muchas posibidades realmente.

En relacion con lo que tú dijiste, me interesa la influencia de la iglesia con las costumbres, hasta qué punto la iglesia animó, contribuyó, a la perpetuación de esas costumbres porque era una forma de controlar. Otro: ¿cuáles de esas costumbres, en realidad, valen la pena conservar y cuales nó? Por ejemplo: desde el punto de vista feminista: la costumbre de las quinceañeras, hasta cierto punto la quinceañeras hacen su debut en la sociedad pero eso, a la vez no es una especie de mercado, "aquí está esta niña en venta, da la impresión de que "aquí está la niña en venta, hombres a verla; "exhibirla ante los hombres porque esta niña ya está en el mercado." Hay costumbres que quizá no vale la pena conservarlas. Pero también, por ejemplo, en la costumbre de las quinceañeras digamos, que yo tengo una niña patituerca, una niña bisca, y el padre, dice el refrán: "a tu hija, cuando puedas, a tu hijo cuando quieras." En otras palabras, que era difícil casar a las muchachas; ahora tenía yo 5 o 6 niñas, no tenía ningún muchacho, ¿cómo iba a deshacerme de todas estas chicas? Entonces la costumbre de la quinceañera era exactamente: "ya esta de mis hijas ya cumplió los 15 años, ya tiene la edad; entonces la presentaba, a exhibirla, y aquel que se casara con ella iba a recibir un rancho, vacas y borregas; entonces a porfía venían los jóvenes; y entonces venía la petición de la mano porque todo eso se relacione con the demand,

se me escapa el término, supply y demand. Entonces yo tenía ciertos problemas de deshacerme de todas estas 6 chicas, así que puede haber muchas cosas a favor y muchas cosas en contra; Ud. ve eso como solamente un mercado, a ofrecerla de casamiendo. El término que Ud. ha estado usando, "deshacerse." Llega el tiempo que los padres ya formaron a los chicos, ya les dieron su entrenamiento y ya están listos como los pajaritos que cumplen misión de haber estado en el nido y salen a volar. Bueno, ahora lo bonito es que mis hijos vuelvan con sus hijos a ver al padre, y uno besa y coge a los nietos, y esto es otra cosa. Lo primordial es, bueno, que tú tienes la edad: a ver si buscas un trabajito que yo ya estoy viejo; todo está relacionado. Nuestros trabajos investigativos no sean a la vez, desde el punto de vista académico, de investigación pura y desinteresada, sino que debe ser una investigación crítica; decir que esta es una tradición nuestra y se está perdiendo, que se mantiene dentro de estas regiones.

Luego tener una sección crítica; o dónde surgió, y como se empleó este tipo de tradición. Que el pueblo mismo decida si quiere mantener esa tradición porque no estamos aquí para inculcarle al pueblo y decirle "tienes que mantener esta tradición," sino que vea, que revalorice el pueblo sus propias tradiciones y que nosotros, como personas que por lo menos tenemos una perspectiva que el pueblo no tiene, que nosotros le entreguemos al pueblo los medios para que el pueblo pueda revalonizar sus propias tradiciones. Nosotros a la vez empleemos nuestros trabajos para el mejoramiento de nuestro pueblo. No solamente para el mejoramiento de la biblioteca, la universidad, mi empleo etc., sino que esté allí y que se esté empleando. Todos estos elementos emplearlos y aunque en una

época se haya empleado esta tradición contra la mujer, contra el chicano, contra cualquier pueblo minoritario, ese pueblo va a emplear los refranes: le de la vuelta, emplee ese mismo elemento que lo ha oprimido por siglos, los emplee para defenderse. Pero ya esto involucra un nuevo entendimiento de esas tradiciones, culturales.

The Green Dance es una costumbre anglosajona. Sí, yo creo que esto es una costumbre reciente más o menos comercializada donde se ha perdido la idea de la dote; entonces los recién casados tienen de un modo en otro que hacer sus gastos y luego los amigos vienen y en un arbolito que ponen allí, y empiezan a poner billetes de 1,5,10 o más o prendérselos al traje de la novia; cobran hasta para bailar con la novia, pero es costumbre de mujer entre el pueblo chicano.

En inglés lo que más se ha propagado es lo que llaman "shower," cuando nace un niño, o los regalos de novios también que cada uno, cada invitado, trata de traer un batidor o algo así; y aquí no importa, incluir el precio y tal vez dejar el recibo para que si se reciben dos secadoras vaya y cambie o entregue lo que no se vaya a usar. Esto de los showers está todo relacionado dentro de una costumbre del regalo para los novios y luego se modifica del arbolito de money tree. Pero aquí en el suroeste las variaciones son recientes. Nosotros tenemos una perspectiva pero también el pueblo que produce mucho de este control o mucha de esta tradición del money tree o alguna cosa de necesidad. Hay que estudiar también el gusto que tiene esa tradición. Por la razón que dice esa perspectiva es otro nivel de estudio de ahí puede salir una filosofía para educar a los niños para darles lecciones morales, lecciones prácticas especialmente por medio de las máximas. Lecciones

morales por medio proverbios lecciones de diversiones por medio de los refranes.

Creo que todo lo que hemos discutido es cierto, pero no podemos aceptar la idea de que ya hemos agotado el tema; sin duda hay mucho más que se puede decir y discutir, y luego entonces llegar a unas resolusiones y recomendaciones para el propósito de la conferencia. Una cosa que me pregunto yo también de todo lo que estamos comentando acerca de esto, que vamos a llamarle por el momento literatura popular que es ahora, lo escrito, implica que estamos hablando solamente del bilingüe, aun del monolingüe hispano. Pero qué pasa entonces, si como tratamos, y que consideraciones, digamos, al chicano que apenas habla español. ¿Dónde cabe él dentro de nuestros propósitos; de él no podemos sacar los cuentos folklóricos, ni su modo de hablar si ya lo ha perdido? ¿Cómo vamos a llegar a sus actitudes frente a ciertas acciones culturales si las ha mantenido y las ha perdido? Ese es un aspecto que tenemos que buscar que tal vez no quepa dentro de nuestro propósito pero es una cosa que es bastante seria. Yo creo que en muchos casos si podemos hablar de problemas sociales entre la chicanidad, que el crítico más severo de su chicanidad mantener es el chicano que ha perdido el español y quizás hay que mantener un nivel entre a los dos. Si lucha y trabaja pero no se siente tan perdido como el que perdío todo no podemos saber que ha quedado con él de su cultura.

Otro aspecto que podríamos ver y no sé si cabe en este tema es, a dónde va la literatura chicana o que se está haciendo en la literatura moderna, y cómo afecta y cómo puede ayudar la recopilación de todas

estas cosas; cómo puede ayudas a los chicanos que aspiran a especializarse, a comunicarse, y a crear una literatura nueva. Hay muchos que están escribiendo bien, también podemos dejar eso a ver que forma tiene ya la literatura chicana y a qué direcciones se va a llevar, si deveras es un género; hay personas que dicen que no hay literatura chicana. Tenemos que aceptar, creo yo, quieras o no, vivimos en un mundo con dos culturas con más de dos, y el chicano por nacimiento se inspira en ambas lenguas, tiene que reconocerse como literatura chicana. De nada serviría su uso, yo creo que no se puede decir que se escriba nada más en español, o una mezcla que es chicana; o que se escribe nada más en inglés, que es inglesa. Creo, tenemos que reconocer los doscomo literatura chicana, que tiene dos vehículos; y también la literatura doble de escribirla en español y luego traducirlo al inglés, que no es mezcla sino español a la izquierda e inglés a la derecha, tan buen español como tan buen inglés y debe ser chicano. No es tanto en que lenguaje se escribe pero qué perspectiva lleva. Ahora por ejemplo, hay dos obras que en Long Beach, usan en algún curso de inglés de estilo chicano y la aceptan ahora como literatura. Por supuesto que esa definición que estamos dando ahora puede discutirse y puede ser que estemos equivocados pero puede verse de dos maneras, hay aquellos que dicen que si está escrito en español dirán es española no importa. Otra cosa, pues, lo malo es que habrá aquellos que podrán decir que es chicana solamente, y no debe ser así. Barrio Boy es una obra clásica, yo le dije personalmente a Galarza que se compara con lo que escribió Mark Twain; porque avalúa uno las cosas y, bueno, ahora está escrito en inglés pero es el cuadro de un mexicanito traslocado, sale de México, se

traslada, rehace todos sus días por medio de las memorias y entra dentro del cuadro de la literatura americana. Pero hay tanto ahí, el reflejo del chicanismo, de cómo vinieron nuestros antecedentes, cómo salieron nuestros antecesores; yo diría que sería también literatura chicana. Bueno, tendría que entrar en ambos campos realmente, porque es literatura de este país, pero la perspectiva chicana, sin embargo es parte de este país; así que podría interpretarse de ambas maneras. Bueno, lo único que estoy haciendo hacia una definición de lo que podría ser la literatura chicana. Estamos buscando algo. Hay paralelos que podría uno tratar, por ejemplo, de que nadie habla de la literatura ya en Dos Passos como en la portuguesa. Si se llega un día a alguna definición, magnífico, porque hay diferentes maneras, yo lo veo como yo lo veo, y puede ser que esté equivocado, será posiblemente lo que quiero por que mi deseo en parte es mantener o desarrollar lo mejor del chicano de los dos mundos ¡posiblemente!

Por esa razón yo quería decir sobre esta mesa redonda que tenemos, me gustaría, fuera del programa nuestro, hablar de si hay o no hay literatura chicana, de si pertenece a la literatura mexicana y norteamericana. Creo que otra vez debemos hablar de la literatura chicana o de aquella literatura que seguimos llamándole literature chicana, y creo que no es necesario definirla por que lo que estamos aquí haciendo es hablando de cómo, eso que se ha escrito por chicanos refleja cierta realidad del pueblo y puesto que es language creativity, language development, entonces hablamos del lenguaje que se emplea en esas obras, y cómo refleja el pueblo o cómo trata de moldar el pueblo, trata de captar en ciertos momentos esenciales de ese pueblo.

Estamos en un nivel académico, intelectual, que para el pueblo no interesa porque los cuentos y anécdotas, si es que puede leer o alguien se las lee o las escucha oralmente creo que a esa persona no le interesa si es literatura china o Japonesa o si es mexicana. Si no que captan la esencia, se puede reconocer en eso que él está escuchando y por lo tanto creo que debemos limitarnos a la discusión de interacción del pueblo y el escritor. Creo que volvemos a la misma pregunta que hiciste tú al principio cuando hablabamos del folklore. Llegamos a la literatura chicana que temos que definir ahora, pero para mí precisamente podamos denominar literatura chicana sea en inglés o en español o mezcla, qué nos dice para mejor comprender al mexicano o chicano, eso es lo que necesitamos ahora. Y ahora para no extender mucho más la discusión si pudiera uno en otra ocasión es empaparse con lo que hay, entonces sí discutir si hay huellas de lo que está mostrándonos el chicano que no las hay.

Hablando aquí también de creativity, por ejemplo, yo lo veía de otra manera, cierto: lo que estamos discutiendo está bien, pero lo que veía yo por los estudiantes, sobre todo, diagmos, los chicanos es de que, si pueden alentarlos para que si tienen interés en expresarse o escribir malamente al principio, no me refiero a la gramática, sino a las ideas, el desahogo de los que queremos decir. Con mis alumnos, para trabajar con ellos, como les digo, es que, cuando tenemos clase de gramática: "espero que ustedes traten de escribir lo más correcto por el momento posible según los textos que tenemos. Pero cuando yo les pido que quiero que me escriban un cuento o sus ideas o lo que sea de lo que estan haciendo: "¿ustedes que opinan sobre esto?", como se dice,

cuando sientan algo, díganme, por qué si así es la manera en que se expresan. Creo que este caso pueden triunfar cuando se refiere a creativity en este caso es precisamente ayudarles a darles soltura, pueden expresarse por escrito en su propio lenguaje que conozcan ellos. No sé si ustedes estarán de acuendo en esto, en esta idea. Pues es un hecho que surge la literatura que se llama chicana porque ahí se trata de los autores realmente improvisando, entonces esto va probando creatividad como improvisación el el sentido de que no tenemos los medios, ¿verdad? No somos los artistas aun, pero si tenemos algo que decir lo vamos a decir como lo podemos decir si vamos a improvisarnos autores sentimos la necesidad de decir nuestra verdad, la manera en que captamos nuestra realidad. Yo estoy dispuesto a discutir este tipo de improvisación, no solamente a nivel del escritor sino del niño por ejemplo: oyendo al padre que se enfrenta a cierta situación cotidiana, ya sea en el hogar o en el empleo o en el estudio. Llega el momento en tiene que improvisar, tiene que decir algo que nunca a dicho, tiene que echar mano de cierto vocabulario.

Creo que este tipo de investigación se puede hacer. Y principalmente no atajar al improvisador ya que se está expresando, hágalo bien o mal. Alentarlo y ayudarle no es para que modifique su lenguaje para que quepa en una norma, digamos académica, que al improvisar siga escribiendo sus ideas a su modo de ser, su modo de pensar. La manera en que se expresa un chico en un español familiar, si se quiere, tiene una fuerza más potente que sea realmente correcta lo que acaba de decir, porque lleva un mensaje mucho muy fuerte. Esto no quiere decir como que uno quiere insistir en enseñar frases, como digo, de chicano Spanish,

pero no darle la soltura a los que tienen la posibilidad de que lo hagan.

Estábamos hablando de improvisar de literatura, digamos, tengo un estudiante en el colegio que está improvisando, está bien, pero además de eso, se habla aquí de verbal art. Hay más que improvisar. Bueno sí, pero si hacemos arte, cada quien lo tiene, tal como lo tiene. Verbal art aquí para mí no significa corrección, que digamos perfección gramatical, lo que sea, no; el manejo de la lengua para expresarse y hablar diferentes maneras y ver si se expresan bien y guiarlos precisamente. Por eso es lo que quería saber yo si este es de veras es un arte. La expresión es un arte de por sí, que improvisar es el nacimiento; pero siempre además de improvisar tiene que tener el arte. Bueno, algunos lo tienen y otros no lo tienen. Pero para ayudarle a aquel que uno siente que tiene posibilidades para que siga escribiendo. Por ejemplo, yo creo que poca gente negaría lo de Alurista no es una poesía artística, pero él es artista, pudo bien desarrollar en su modo expresarlo en español y en inglés que va mezclado; encadena muy bien, no todos pueden hacerlo. Y luego de la corrección ortográfica y todo eso, con uno que principie a expresarse. Yo creo que debemos alentarlo a que siga como decimos, a troche y moche, no importa como ya a medida que vaya inscribiendose en otros cursos, el mismo va ya corrigiéndose. No hay nada más pesante ni pesado que corregirlo: "hombre: no sabes ortografía," hay que dejarlo, sería matarlo; dejarlo y hay con el tiempo que aprenda él pero no lo retringe, no lo limita si es que estamos hablando del creador, y es muy difícil hacer eso, es decir, no corregir sino darle amplitud y que se concentre en la expresión; la corrección viene después. Yo no sé si te

referías a crítica literaria, creo que ese es otro campo. Yo estoy hablando de crítica como la miraba yo, diremos, estábamos hablando de los recursos, que tenemos que sacar dirección, no quiero decir que lo quiera aplazar la dirección: "mira" aquí va este camino, te va a llevar más bien a donde vas.

We would like to go back a little and reorganize what we are talking about in a more structured form, to bring out the major points of our discussion. So far there have been little spurts in this and that throughout. I have made a kind of outline with definite aspects shown in progression so that tomorrow we can return to it, follow the outline, and know where we are going. In other words, we have had a little discussion, particularly towards the last, of what I think is important.

Sabiendo que hemos mencionado algunos géneros, digamos, creativos y literarios, hacemos las preguntas que hicimos, ¿que utilidad tiene esto? digamos, la recopilación de los datos como había indicado, con la intención de rescatarlos para la posteridad y ciertos documentos, ese es nada más el comienzo. Se le dan de base para otros propósitos, uno de ellos puede ser que puede darnos algunos informes sobre la vida social y la cultura social del chicano en diferentes épocas para conocer lo mejor, más a fondo. De esta manera puede darnos informes que pueden ser negativos, pueden ser positivos; aquellos que son negativos en cuanto al mundo social chicano, aquellos que son positivos a ver cuales pueden usarse para bien del chicano. Si a base de todo esto se puede también hacer con cierto propósito estudios comparativos folklóricos, creo que pueden hacerse es más académico en parte, pero creo que hay cierta

validez en cuanto lo que puede informarnos de la vida del chicano. Finalmente dentro de este grupo, si el lenguaje es representativo de lo que es la lengua, podemos decir, normal, familiar del chicano, que nos puede servir para formular una idea bastante amplia sobre lo que es el lenguaje del chicano en diferentes lugares.

Ahora si es aceptable que se pueda descubrir todo esto y que se pueda comprobar, qué propósito principal, es que todos los informes que puedan contribuirnos estos datos y, el examen y análisis de eso datos para mejor conocer al chicano en todos sus aspectos sociales-culturales. Y sobre todo su lenguaje, para mejor comprenderlo y mejor ayudarle a entenderse a sí mismo, si se quiere, y en una manera educarse. ¿Y luego el propósito final?

_Después de llegar nosotros a un nivel de comprenderlo entonces ¿de allí qué sucede? -Bueno es que todo es rígido para que pueda mejor educarse él mismo. Es que la base de todos los informes que tenemos se guirán para preparar materiales, para ayudarlo. Los cuentos, las poesías ... que aparezcan pueden utilizarse para la lectura también.

Si quiere guardarla, bien; si quiere olvidarla, también, pero puede ser para la instrucción como fin último. Digamos el fin último es difícil definir, es el proceso educativo del chicano lo que su fin va a ser una decisión de él mismo más tarde. Nosotros, creo que, a través de esto podemos nada más darle los instrumentos, para ayudarle para que se vaya entendiendo si es que nos entiende y para que se vaya educando. ¿Pero para hacer qué cosa después? Para que se adapte él a una convivencia con el anglo-germánico o qué? A eso me refiero. _Ese es un problema que tiene que resolverse más tarde. Mi fin en este caso sería

para que pueda adaptarse a un mundo bicultural, y si es posible que resulte también algo bilingüe, eso sería lo ideal desde mi punto de vista. Pero entonces después tenemos que considerar un problema aparte, como dije yo antes, ¿qué pasa con el que ha perdido la lengua?, ¿que puede aprenderla después?, pero es otro problema que tenemos que también tocar. Es decir que los informes que yo buscaría en todo lo que hacemos, es para encontrar los elementos necesarios para crear instrumentos para ayudar al chicano a que mejore su situación intelectual. Lo voy a llamar otra cosa, su situación intelectual y de allí puede él seguir su camino a donde va, y por supuesto el que me gustaría ver para que se adapte sin ninguna preocupación psíquica digamos, al ver el mundo venir. Porque creo yo que los hay, entre nosotros, que convivimos así, poco nos importa con quién estamos, sabemos como adaptarnos y funcionar, y eso sería lo ideal si podemos conseguirlo, si podemos llegar a ello, esa es la cosa válida. Ahora yo resumí lo que creía esencial por el momento lo que hemos discutido no sé si se me ha escapado algo.

No se me ocurre nada pero nada más una sugerencia para trabajar. Sugiero que tratemos de ... estableciendo una filosofía, un acercamiento; como nos acercamos a este tópico y no sé si estamos de acuerdo, pero ojalá que sí. Podríamos establecer nuestro acercamiento; tendrá en cuenta siempre la relación del pueblo con la creación y el desarrollo del lenguaje de ese pueblo, y que los estudios se, primordialmente, se orientarán hacia el beneficio del pueblo ya sea una revalorización de tradiciones culturales, ya sea inculcar todo lo que es del pueblo para que mejor ... de una manera intelectual; y la diferencia de lo que es

que va a intelectualizarse por decirlo así, va a aprender de su situación, va a conocer su situación, y, entonces no tanto para mezclarse con otros grupos aunque eso puede suceder. Yo diría para que él mismo determine lo que quiere hacer, es decir, si el escoje mezclarse con otro grupo, si puede hacerlo, fantástico. Que esté en una condición de hacerlo pero si no quiere hacerlo entonces es cosa suya; si decidimos a priori que lo estamos enseñando para que se mezcle con otro grupo creo que eso no estaría bien.

_Yo estoy de acuerdo con esto, para no decir mezclar, yo no quise decir mezclarse, para convivir, porque puede vivir aisladamente, pero convive con otra gente. No se puede, digamos, separar del ambiente donde está, pero para que pierda esa preocupación, de que, bueno, "soy muy diferente o no lo soy, y no puedo participar en esto o ni el otro," sencillamente porque está al lado de la otra cultura.

_Creo que estamos de acuerdo en ese problema ... Ahora si establecemos esa filosofía, nuestro acercamiento interno entonces podemos establecer bajo eso por qué y para quién hacemos estas investigaciones y entonces podemos pensar de más razones; una sería recopilar, rescatar del olvido este material para investigar y de alguna manera revalorizar estas tradiciones para estudios comparativos. No se me ocurre otro, pero si podemos nosotros entonces colocarlos, enumerar los valores que este tipo de investigación tiene para nosotros. ¿Por qué lo estamos haciendo? Creo que nos da algo para realmente discutir.

_Podría uno resumir posiblemente la teoría, filosofía que tienes tú más tarde, de esta manera diciendo qué es un estudio a fondo, de esos

materiales orales y escritos según los propósitos delineados siempre con la intención de encontrar, la intención, de utilizarlos para el bien intelectual y cultural del pueblo, digamos, del chicano. ¿Crees que puede ser así? Creo que es lo que buscamos, hay que realmente buscar una definición bastante clara para hacerlo, y así eso se puede discutir más tarde porque implica aquellos elementos que sean negativos, suprimirlos; que se guarden en la historia pero, no sé, digamos como se decía como se hablaba de antifeminismo. No insistir en ello y nada más podemos decir qué es positivo en cuanto a lo que se supone que estamos recopilando, pero ahora un elemento más que podemos añadir a esa teoría ... esa filosofía, es lo que se mencionó a final y se nos olvidó un poco, es, dije yo, para el mejoramiento, del bien chicano, y añadir siempre que el chicano esté dispuesto a aceptarlo. Porque si no le conviene, no está de acuerdo no se le va a forzar. Y si está de acuerdo y quiere seguirla bien, pero si no le conviene por cualquier razón que sea decisión de él.

En todo caso tiene que ver con lo que el pueblo ha de determinar. Y de esa manera, a decir que siempre que sea aceptable para el chicano o el pueblo, dar la impresión de que no queremos formular o regimentar el plan, sino presentar unas posibilidades y ellos tienen la decisión final. Se pueden hacer esfuerzos; digamos, que, tenemos una idea del propósito. Ahora yo iba a sugerir una cosa para más discusión junto con los cuatro puntos que podemos indicar que para a ver si podemos convencernos, porque en muchos casos posiblemente: yo por lo menos, estoy hablando abstracciones y para poder llegar a una conclusión más precisa para ver si es definible o no, es que tenemos que tener aquí

a gente que sepa lo que es una fábula, lo que es un cuento en particular, lo que es una cosa u otra para que lo explique y ver si acaso es posible que lo que buscamos se puede encontrar, porque como digo yo, estoy hablando en abstracto. Según de todo que he hecho yo con unos cuentos que indiqué creo que sí se puede, pero hay que probar si eso es posible, porque podemos estar completamente despistados, la teoría es bonita, los planes son excelentes, pero en fondo no hay nada, y eso es lo que tenemos que preguntarnos también.

_Si no es bastante, yo preguntaría si nosotros podemos, si se nos ocurre otro punto de estos cuatro, recopilar, rescatar del olvido ... para el futuro y revalorizar, acercarnos típicamente a estos alumnos y para estudios comparativos.

_¿Es de la lengua? El rescatar y recopilar creo que es la misma cosa, y por eso es básico para el estudio de lingüística.

_Y también de cambios de costumbres, ¿no? teníamos el caso de algunas canciones, pongamos de caso las canciones románticas de fines del siglo XIX que le gustaban mucho a nuestra gente; la segunda o tercera generación de emigrantes que gustaban mucho los valses, la cosa aquella de don Porfirio Díaz; y que ahora escuchamos por la radio más que otra cosa música tejana, polkas, y cosas ruidosas que es más ruido que música; canciones rancheras que es más grito y llorería que otra cosa, que a una persona vieja como yo a quien le gusta lo antiguo, llámenme old-fashioned o lo que sea, una persona antigua, que muchas veces ni hieren estos ruidos modernos que tocan, que muchas veces ponen en la radio, es una música ruidosa que es lo que gusta ahora, ¿no? Entonces ven ahí los cambios en los gustos solamente de las canciones, y eso se puede aplicar a otros géneros.

_Yo creo que es cierto, pero me parece a mí que realmente el cambio de las costumbres cabe dentro de lo que hemos indicado aquí, porque la intención era si podíamos entender las actitudes del chicano, y eso incluye las costumbres que han cambiado, cómo cambian. Es que si uno pudiera poner bajo, tenemos folklore ... digamos, la comparación. Bajo eso podemos tener la evolución de la tradición de costumbres, tradiciones, conjunto A, B, C, D de esa manera y pueden esos discutirse mañana más extensamente para ver donde caben realmente.

_You might write it on the board there; put those points down for me. It might be a help if you do it.

_Podríamos también considerar el desarrollo histórico a través del folklore sensible, tratar de trazar, una historia del chicano a base del folklore, como me recordaba una de esas canciones ... "Adios mamá Carlota."

_La oración oral y escrita es el tema principal que tenemos de todo esto "A," sea recopilación, tenemos un paso, y rescate; "B" teníamos, ¿qué fue la segunda? Estudio lingüístico. Pues yo creo que eso es el último, ¿eh?

_Estudio comparativo, material para revalorizar lo social cultural ... folklórico y revaluación de lo social cultural.

Aquí creo que es donde cabe precisamente la evolución histórica de ciertas costumbres de ese tipo que se puede extender más y aún tenemos: estudio lingüístico. No pusimos por supuesto la filosofía de lo que estábamos diciendo que se puede aparecer otra vez... Ahora, el punto número dos es, podría ser, ya sea los géneros específicos para estudiarlos, comprobación. ¿Comprobación de géneros?

_Estos, no: los géneros parece que se pudiera hacer a base de eso, porque la comprobación de géneros es una cosa técnica en realidad y se puede hacer. Usted tiene que buscar más, sin duda, sobre ello pero los intereses, ¿qué vamos a hacer con ellos? Pudiera explicarse así ... comprobación de estos propósitos, quiere decir a través de las obras, géneros específicos si puede uno llegar a presentar unos ejemplos y decir: tenemos aquí un romance; y si acaso, vemos, este es casi una cosa que podemos poner ... a rescatarlo, ver precisamente si hay comparación folklórica y se puede encontrar cuando se hable de, por ejemplo, decía usted que el tema de la tristeza, el tema de la esperanza, de ese tipo se puede comparar eso en parte, o cuentos que son semejantes. La revelación social a ver si acaso nos dice algo de esa obra en particular, y finalmente a ver si refleja algo lingüístico y creo que solamente si podemos tomar algunas obras en particular, específicas, y tratar de sacarles esos factores podemos ver si acaso tienen utilidad, ¿Les parece?

_Sí, nada más sugiero, no sé si están de acuerdo. Se me ocurre que a base de lo folklórico, de un ejemplo folklórico específico se podría también estudiar el nivel histórico que dió raíz, ¿podríamos colocar ese punto "E" del A, B, C, D? El momento histórico. Es una sugerencia, nada más. Podemos pensarlo un poco.

_Ahora si se puede, yo puedo estar equivocado, el momento histórico que parece podría formar esta parte ... podría hacerlo, igualmente que la costumbre, tal vez no como la historia, en lugar de hacer una sección nueva y buscando todos esos elementos en específico.

_Entonces yo sugiero que bajo C se ponga uno o dos, histórico, porque creo que es muy importante el hecho de que se dé el estudio del momento histórico, para ver como surgió.

_Bueno, vamos aquí de marcada si parece que es posible podemos hacerlo, decir que pertenece en este caso y nos puede dar realmente muchos, digamos, muchos informes precisamente buscando sus cursos porque esto no cambia ... cuando se desarrolle más tarde. La probación de estos propósitos precisamente ... ¿Podemos añadir más? Es posible que a usted no le guste esto y hay que cambiarlo todo. _Sr., ¿podría explicar un poco de lo histórico de costumbres? Podrías explicarnos un poquito más lo que quieres decir con histórico de costumbres, porque si te refieres a costumbres sociales entonces eso no cabe bajo tradición oral y escrita, pero costumbres como eso de las quinceañeras, cosas de las bodas, de los bautizos, no hay nada oral.

_Pero eso se dice y se practica. ¿Qué más oral es eso? _Pero yo no lo veo como, oral, para mí tradición oral es dicho, canción. Es una cosa lo oral y es otra cosa lo de costumbre. _Tal vez hay diferentes clasificaciones de folklore.

_Sí, lo que, hay léxico de folklore, no hay duda de eso pero la tradición puede reflejarse a través de lo oral. Es decir supongamos que está interesado ahora Usted en los casorios. Ahora, y si puede verse, precisamente que, diferentes en épocas, se han modificado precisamente, a través de la palabra, se nota que hay un cambio de costumbre. Esa es la costumbre que va cambiando que puede verse. Y generalmente sea una cosa oral, diferente por escrito, es decir que vamos a llamar lo escrito cuando hay una documentación en unos casos

como si ahora Rael, que tiene todas la documentación que ha hecho en las posadas y las pastorelas que originalmente fueron orales sin duda.

_A base de lo oral, es decir, la costumbre misma se transmite. _Bueno, tú estás agarrando todo. _Sí, en general porque soy especialista en folklore pero sí reconozco que hay muchos estilos. _Sí, entonces hay costumbres que yo no las veo como orales.

_Sí, pero creo que si vamos a entregar algo escrito tiene razón Rosa, de que debíamos de cambiar la forma que nosotros entendemos lo que queremos decir, ¿verdad? Pero lo que van a leer si se va a publicar, algo de esto van a creer que nomás estamos hablando de cosas orales y no escritas. Tendrá que haber algo que explique que también estamos viendo la costumbre.

_¿Por qué no llamamos al número uno literatura oral y escrita, y luego hacemos otro ítem bajo tradición? _Quizás esa sea la respuesta.

_A mí me parece que más bien tradición oral y escrita implica literatura folklórica, y no tenemos que llamar literatura como elemental y hay un show de tipos que parece que en manera de costumbre que es una cosa que vemos, que parece así. Pero hay que recordar que el que nos las contó la vió, y a través de la transmisión oral es como vamos a conocer si hubo cambio de costumbres o nó y podemos aceptarlo de esa manera en un esquema elemental.

_Sí, se puede defender, ahora si esto es nomás un esquema, ahora que es pero cuando se escriban los informes aquí, cuando se vaya discutiendo por ejemplo mañana extensamente, ya se pueden sentar y tomar cada uno de esos temas específicamente: ¿qué queremos decir con tal y tal cosa? Ya para que el lector vaya viendo, y posiblemente tengamos que modificarlo

un poco, pero tenemos ya más o menos el núcleo que queremos tratar, en un sentido. ¿Nada más? Aquí por ejemplo tenía una cosa que, no digamos queremos señalar...nada más de cuentos...que se puede hacer comparativo precisamente cómo es en Nuevo México y cómo es en otros sitios y puede preguntarse ¿por qué o cuáles son las razones históricas posiblemente en que ha cambiado? Y en muchos casos es una cosa muy natural en la lengua, de cambiar o modificar los refranes a que se adapten a lo que refiere uno, porque un refrán español, por ejemplo, que no puedo recordar, muchos se mantienen. Que tenga algunas palabras digamos conocidas en España que ya para un mexicano, un chicano no significa nada la palabra. Se readapta a otras palabras con la misma intención pero que entienda aquí el chicano. Usted estaba contando unos de esos esta mañana creo como...

_A falta de pan, buenas son tortas. En México: a falta de pan buenas son semitas, porque allá en México se hacen las semitas. Muchos no conocen las semitas, no conocen las tortas, conocen las tortillas pero cambian según lo que conoce el pueblo.

_El pan de huevo también hace el pueblo seguido, depende en la ocasión. Como allá en Dixon está un refrán que salió de una familia: "y ponte truchas o te vuelves bojinete." Es por una familia que le dicen bojinete.

Entonces está la trucha y el bojinete. El bojinete que es el black bass, parece algo estúpido...y la trucha no...

_Pero luego aquí no tiene que ver nada ni con el sucker ni con el black bass sino con la familia que le llamaban los bojinetes. _Sí, pero de allí salió el refrán que ahora. _Y no se comprende en otros lugares,

pero los que conocieron a estas personas se ríen y digo yo: ¿Por qué se ríen? Es que yo no conozco la situación.

De ver la familia, la gente, no sé por qué punto sea tan importante esta situación: en México yo iba mucho por California; estaba yo en la panadería...Y le dice: "En qué puedo servirle joven?" Y dice: "Quiero pan mexicano." Y le dice: "¡Señor, aquí todo el pan es mexicano! Y ahora notan por qué dice uno eso ¿verdad? Pero aquí es un pan específico, el pan. El chico no sabía que decir, no sabía por qué le habían dicho que todo el pan era mexicano, pero muestra precisamente la manera en que se actúa en este país en comparación con México. Creo que tienen que discutirse estas cosas, a ver que significan específicamente para que sea una cosa clara para cualquier lector y es posible que se modifique un poco el esquema. No sé cuanto más podemos hablar de ello.

_Ahora este segundo punto aquí, realmente comparación, de estos para propósitos es nada más para poner en prueba, a ver si lo que se sugiere ahora en nuestra acción tiene validez, eso es lo útil.

_Se puede utilizar comprobación de estos propósitos en los siguientes géneros y allí nombramos los géneros y después de cada género se nombra un ejemplo específico para que el profesor pueda de aquí mencionarnos un ejemplo de cada género y discutirlo a fondo; y nosotros, a la vez estamos viendo si los elementos de número romano uno se ajustan o se aplican a este género. Ahora podríamos poner para comenzar con la explicación de que una modificación...sí y de una vez puede comprobarse. Si la comprobación es positiva, pues vamos en un camino. Si no lo es, hay que buscar otro propósito, otro plan de lo que vamos a hacer.

_Y en este número D, estudio lingüístico, ¿con que propósito, con qué miras, con qué fines?

_Bueno, es decir elaborar aquí. Elaborarlo con puntos como dije yo para ver lo que es el lenguaje, y cuando se llega a un análisis lingüístico a ver si puede uno formular informes y materiales para usar ese estilo lingüístico como medio de comunicación, en un sentido. Eso es muy escueto oralmente pero se puede allí extender cada una según se vayan discutiendo.

_Hoy tenemos fiesta para una llamarada.

We have to go back to discuss what we said yesterday about our plans, but today I think we have said that perhaps we should take some concrete examples of traditional oral and written literature and try to see if we can put them to a test to determine if what we're looking for has validity or not; so I think it will work out all right. If I had been in charge of the program, I would have come with examples of this literature. . . . Here it is; let's look at it and examine it, but I don't know anything about it. The only thing we can do I think is depend on Ruben Cobos' memory to give us some examples. In other words, say, he takes a particular type of poem. If you can remember one to recite, we can think about it and see what he's got. It's still not really scientific and [it is] misused because we can't remember everything that he's saying, but we can try to see a few things that are in there. We'll start on that after we review and see if there are any further questions on what we discussed yesterday.

Remember, I think I'd mentioned that we should not limit our analysis of creative writing to folklore, which is something historical, something continuing here and how, but that we should also consider examining contemporary Chicano writing to see if it can be tested the

same way and give us information. Unfortunately, I think all of you know that Alurista is here. I approached him to see if he had time to come in here with us and answer these questions for us. Can we say that we find these things in your image? Of course, that can be studied later on and we will try for insight if possible? So that's all I can say about that for the momento y ahora vamos a explicar lo que discutimos en español y voy a dejar que Uds. hablen y yo no.

Primero, hicimos una especie de preámbulos, llamaremos una teoría o una filosofía de qué estamos haciendo, por la mente se me ha olvidado, digamos, todas las palabras que usamos para hacerlo. Pero era en partes y recuerdo brevemente el estudio de esta literatura tradicional, oral y escrita, folklore si quieren, con el intento de buscar a ver si refleja tales aspectos sociales culturales y lingüísticos del chicano. Sobretodo para buscar aquellos aspectos positivos que podemos utilizar para ayudar a instruir, para educar, a despertar la inteligencia del chicano. Pero siempre con la intención de que no vamos a forzar la cosa, sino que el chicano tiene la libertad de decidir si le conviene aceptar las ideas o rechazarlas. No son las mismas palabras pero creo que es lo que estábamos tratando en general sobre esto, más o menos. El reporte que se va a pasar a máquina nos dará más claramente lo que dijimos, ¿verdad? y entonces dijimos: "¿Qué vamos a buscar?" y llegamos a un acuerdo más o menos de cuatro puntos que van íntimamente ligados, y de la tradición oral que tenemos aquí. El primero por supuesto que es una cosa que no podemos, es básico digamos, sino digo que se puede trabajar. Es la recopilación de los informes para rescatar a lo que se pueda perder. Eso es básico y esencial. Pero

esto es nada más un punto de partida, porque, y vamos a discutir esto, cada punto real e internamente porque el segundo punto sea que la recopilación nos sirve también como base para estudios comparativos de folklore, que es un aspecto social, también lingüístico que interesa a algunos de los estudiosos de la sociología, la literatura y la lingüística. También tiene su utilidad en parte, y luego entonces sea la valuación de lo social-cultural que se encuentra en las obras y aquí todo vamos a discutirlo a ver si podemos encontrar precisamente el reflejo de la actitud social-cultural del chicano en dado un momento específico y también su historia si va cambiando. Su modo de ver la vida, su modo de actuar y la sociedad en que el individuo existe y vamos a discutir todos esos puntos. El último era también averiguar si acaso las obras que se recogen reflejan la lengua del chicano, en este caso. Ahora se pregunta también: ¿cuál es el propósito de todo esto?, y en parte, es, como dijimos, utilizar lo positivo para instruir al chicano, y despertar su inteligencia si quiere. Esto se puede hacer a base de preparación de materiales, sino que para la instrucción en las clases. La literatura recogida que tenga alimentos positivos puede utilizarse en una clase de lectura en lugar de esas otras obras digamos que no tienen relación ninguna con la vida del chicano. El análisis lingüístico puede darnos una clave del lenguaje del elemento chicano en una región dada, para que le sirva de instrumento para entender mejor lo que estamos haciendo y discutiendo; y ahorita vamos a entrar a, si quieren, dar su lengua de español para poder funcionar en otro nivel. Creo que más o menos es lo que discutimos acerca de esto pero ahora nos queda discutir cada punto extensamente si es posible hasta que estemos

satisfechos de que ese punto es válido y hasta qué extremo podemos llevarlo, a cada uno de ellos, o limitarlos. No sé si he resumido más o menos lo que discutimos ayer.

_Bueno, yo quisiera hablar de la recopilación y ver algo de los métodos de la recopilación. ¿Cuál será el proceso de hacer el trabajo para las investigaciones en la comunidad? Yo quisiera ver actitudes, de acercamiento, y el proceso.

_Bueno, hablando de esto la mayor parte de la gran recopilación que tengo yo: la gran recopilación de folklore de la Universidad de Nuevo México que consiste en 400 cintas de 7 pulgadas y media en fajas grandes. La principié yo, naturalmente la mía, en 1944 porque me interesé mucho en la recopilación. Pero la mayor parte de la recopilación la han hecho los alumnos. En mi clase, por ejemplo, de 361 que se llama The New Mexican-Hispanic Folktale, doy a los alumnos un trabajo escolar que consiste en que ellos vayan al pueblo y hagan entrevistas con sus tíos, con sus parientes, con sus padres. Cosa que yo no pudiera hacer. Cosa que no es muy fácil que una persona del mundo anglo-germánico pueda hacer. Entonces los que verdaderamente llevan a cabo esta investigación son los hijos de aquellas personas de habla española del pueblo. Le dicen al padre: "Sabe papá que me dió el Profesor una tarea y tengo que recoger unos rezos, y yo sé que Ud. sabe unos rezos cuando nos sentamos a la mesa a dar gracias y luego antes de levantarnos de la mesa. ¿Por qué no me reza esos rezos?" Entonces él lleva una cassette o puede llevar una, lo que llamamos reel to reel recorder, y allí mismo el viejito, la señora, la abuela, el abuelito le dan a él para que él saque mejor nota en mis clases porque tienen que tener trabajo extraordinario.

Además de las notas que les damos en las clases tienen que hacer un trabajo extraordinario. Lo hemos hecho ya por veinte o veinticinco años; y los padres se sienten agusto delante de su hijo porque le están ayudando a él para que saque mejores notas, y sin ediciones ni nada le recitan a él los rezos, les cantan las cancioncitas que quieren oir, les dicen cuentos, cosa que a mí no me darían. Yo como profesor que vaya y diga: "Mire, ¿como está?, bueno... Y este señor no me va dar a mí lo que le da al hijo o a la hija.

Bueno, en términos de recopilación lo que se exije del alumno es que hagan un bosquejo de lo que quieren recopilar, sean cuentos, sean adivinanzas, sean versos, sean tradiciones, experiencias personales, relatos, lo que sea. Que digan el nombre completo, Juan D. Gómez, lo que sea, cuándo nació. Importa poner allí la fecha de nacimiento. Dicen: "Pues yo nací en 1888." No importa decir que nació el día 4 de abril, pero la fecha sí, para saber uno, en 1940 o 1950, qué edad tenía el informante cuando nos dió los materiales. Tenía 90 años. De esto hace 30 años, de eso hace 20 años, de esto hace 10 años, entonces figuramos que ahora en este tiempo que estamos estudiando los materiales que a lo mejor el señor esté hablando mal. Más que otra cosa me ha importado a mí esta recopilación, como decimos allí, para rescatar.

Esto se lo dije ayer al otro grupo que estaba. La señora Alvarado, una hispana, mujer de habla hispana conoció a su esposo en Santa Fe y él a la larga llegó a ser el cacique del pueblo de San Juan y ella se llamaba doña Regina Alvarado que murió en el '72. Pues cuando la investigó uno de mis alumnos allí en la misma cinta dice la viejita: "Tatita Dios, que así dicen los indios, Tatita Dios, mándame una persona

que me oiga para que no sepulten con mis huesos lo que yo he aprendido en este mundo." Y yo voy a usar eso como lema de mis guías para mi recopilación. Precisamente, los alumnos son las personas que ella quería que Dios mandase para que grabaran su voz. Rescatamos del olvido la voz de doña Regina Alvarado. Rescatamos no todo lo que ella aprendió de vivir en este mundo, como dice ella, pero mucho de lo que ella aprendió. Ya murió la señora. Ahora si alguien dice: "Pues yo voy a hacer una investigación de esa señora, voy a preguntarle esto," es muy tarde. Ya no hay manera.

Bueno, con esto quiero yo contestar sencillamente a la pregunta del acercamiento y las actitudes. Si va una persona de ascendencia anglo-germánica, el hispano no le da los materiales que le diera a su hijo. Entonces en la Universidad de Nuevo México esto facilita la adquisición, de que los hijos, los alumnos e informantes se acerquen a sus padres, y parientes y recojan los materiales. A mí no me lo dieran. Por los menos de buona gana como se los dan a los hijos con el propósito de ayudarles ellos a los hijos a sacar mejores notas.

_Una observación creo que tenemos sobre todo esto que es sumamente importante, es la confianza que tiene la gente con los hijos, por supuesto, y con nosotros podía ser entre amigos que pudiera uno ser íntimo.

_Hay que recordar, creo que además de la tradición, digamos de los viejos, de los antiguos, nos interesa ahora también la tradición viva y como acercarnos precisamente a este grupo...de jóvenes, que es lo que nos interesa. De hoy día, los jóvenes, como acercarnos y la confianza es lo de mayor importancia y posiblemente entre amigos uno

puede convivirse con ellos y no ir a buscar demasiado lejos. Por ejemplo, Uds. tendrán, cada uno de Uds. tiene un grupo inclusivo de amigos en que se divierten, se ríen, se burlan, etc., y todo eso es importante en realidad, para grabarlo.

Y nada más como una anécdota para ver en qué consiste la confianza. En mis primeros años cuando yo empezaba a hacer investigaciones, algo ignorante de todo esto, hablaba con un mexicano de Jalisco yo. Me interesaba una palabra que se usa mucho, que es "pos." El señor que era el escribano del pueblo de Concepción me dijo: "Está equivocado, aquí siempre decimos "pues" correctamente. Dije: "Está bien." Pues esperamos un rato. Le dije: "Bueno, parece que Ud. ha viajado por todo México y sin duda conocerá el habla de la gente." Por favor: dígame dónde ha oido Ud. el pos. _Pues es difícil, no se sabe. Piense un rato, no hay prisa y se quedó callado dos minutos. _¿Ya acerto? _¡Pos no sé! Le dije: "¡Gracias!" Porque se sabe que hay la diferencia en el pueblo por falta de, digamos educación formal, sin embargo, sabe que hay diferencia en la lengua digamos formal y la lengua informal. Cuando se encuentran frente a un extranjero aunque sea, no digamos, completamente extranjero, una persona conocida pero no de confianza, la actitud es distinta, y por eso no solo esconden el modo de hablar sino también lo importante que uno busca. Y por eso hay que buscar de qué manera puede uno llegar a ellos para escoger los datos que realmente interesan.

Yo lo poco que he hecho con esto recientemente también lo he hecho a través de estudiantes; había una chica, ganó la confianza de una familia de ocho hijos, vive con ellos, y tiene muchísima confianza y ya

lleva dos años recogiendo casi los mismos datos, cada año les hace las mismas preguntas. Les pide cuentos y le repiten muchos cuentos semejantes. Y me dice: "¿De qúe sirve esto? Le dije: "Síguelo haciendo cado año porque esto nos puede dar algo, guardamos los informes y cado año nos puede dar una idea clara de la evolución del lenguaje en este grupo. Lo importante de esto es, según los informes que tengo yo, es que los niños cuando empezaban de chicos hasta la edad de doce años iban disminuyendo su facilidad con el español e iban mejorando un poco el inglés. Y cuando llegan a los catorce, dieciseis en adelante ya no quieren hablar español. Así que esto muestra para mí, hay que estudiar más; muestra, la fuerza social que está forzándolos a olvidar el español y también lo que está pasando al español que está perdiéndose. Si uno puede buscar los informes de esto, para verlo como un caso y como va lo que está ocurriendo por razones de la sociedad, de la escuela, puede uno luchar contra ello si uno quiere mantener la lengua, por supuesto. Así es de que de esta manera puede estudiarse el factor histórico pero lo importante es como ganar la confianza de los informantes y yo ya no digo más o no sé si hay nada más que añadir.

Si tienen preguntas. _Sí, hay que añadirle poquito a eso, del modo que hace uno que apunta más que la cinta ... con nosotros allí en la academia, este Jerry Lopez, es que él va y se está platicando; en veces se queda hasta por dos o tres días con la familia. Si va un viejito les ayuda a hacer la comida, les lava los suelos, les parte leña.

_Así está agarrándoles la confianza. _Sí, asina agarra la confianza y muchas veces tiene que ir varias veces antes de poder grabarlos, no va de una vez a grabarlos la primera ve . _No, porque si va con un aparato

se espantan. _Se espantan, sí. _Hay que ganar la confianza primero, es cierto eso. _Creo que estamos hablando en cuanto a metodología y la pregunta entonces era que mientras se ganara la confianza; si Ud. dedica tiempo a la metodología...a las personas creo que eso lo... adquirimos a base de experiencia; pero las personas que tienen mucha experiencia entonces deben impartir este conocimiento que ellos han adquirido a base de la experiencia para que el estudiante, yo discrepo por ejemplo, se dice que los hijos tienen más confianza con los padres; bueno: el padre con los hijos. Entonces eso depende si es una situación ideal entre la familia. Se está suponiendo que es una familia ideal, lo cual no creo que exista. Yo conozco varias familias, las cuales el padre no hablaría con los hijos de esa manera...ni hablar acerca de los cuentos que le venga a pedir, etc. Creo que no funciona de esta manera. Sin embargo, uno lo vé lógicamente y dice: "Sí, debe de haber confianza entre padre e hijo, pero sí debe estudiarse la metodología." No estoy diciendo que yo hago una X, sino debe de estudiarse la metodología, el accrcamiento y todo. Ahora me interesa más el acercamiento, lo que Ud. pregunta, por ejemplo, el nombre, nacimiento, fecha, fecha de nacimiento, lugar de nacimiento. Yo añadiría a la lista, que la persona indicara más o menos las mudanzas, los distintos sitios en los cuales de la vida, y de quién aprendió. Ese es el tipo que me interesa a mí enumerar. Estábamos hablando de algo que es verificable, es contable y que se puede meter a una computadora para ver después como funciona.

_Bueno, en términos de metodología también decimos a los alumnos que se van a llevar este tipo de grabadora, cassette, o si van a llevar

lo que llamanos reel to reel, que una vez que ya pongan agusto al informante, que lo mejor sería colgarles el micrófono con un hilito, de suerte que siempre esté el micrófono a una distancia a seis o siete pulgadas de la boca, porque hay gente que no tiene experiencia y casi se quiere comer el micrófono y entonces cuando se graba sale con mucha distorción. Hay veces que no se entiende y tenemos pruebas allí en la clase de metodología, y unos alumnos se hacen grabaciones unos a otros y luego los escuchamos y si estaban muy cerca del micrófono yo no les digo nada hasta que ya empiezan ya ellos de su propia iniciativa a ver, de su propia experiencia, que a lo mejor esto no tiene resultado. Pero eso sucede solamente a unos dos o tres...de la clase antes de salir ellos y ya cuando salen ya traen unas grabaciones...

_A mí me interesa otra cosa también de esto, que no se hace únicamente un cuestionario, y no se si podemos ponernos a averiguar en todo lo que se incluye en el cuestionario porque si los hay algunos sin duda lo mantendrán, y es precisamente las actividades importantes de la persona que está investigando para ver si acaso lo que él conversa refleja cambios que tenga él sociales, sus modos de ser, su vida más menos...Lo que quiere hacer, ¿verdad? _Lo que quiero hacer es conectar la persona que está allí con la sociedad y también quiero ver la historia personal suya y cuáles, cómo ha tenido, digamos, que ha vivido seis años en Texas y se muda a Illinois. ¿Cómo ha cambiado? Lo histórico, ambiente social, su perspectiva que se manifiesta a través de lo que está diciendo, sino que cómo lo está diciendo. Me interesa hacer el tipo de investigación que sería útil no solamente para los lingüistas o socio-linguistas, sino digamos para una persona que le interesa

crítica literaria y por eso del cuestionario me parece muy, muy importante porque de esta manera se abre a otros campos, i.e...la antropología y después hablaremos de la idea del instituto. _Pues yo sigo más o menos la metodología de Ralph S. Boggs, en eso del cuestionario como dice Ud. ¿cuánto tiempo han vivido aquí? ¿De dónde vinieron? ¿De dónde eran sus padres? ¿Ha viajado Ud? ¿A dónde ha hecho viajes? ¿Con quiénes ha trabajado? Y luego dicen: "Pues yo trabajaba en el traque, ay con unos surumatos, por ejemplo para decir garache, garaje, no saben...

_Sabe que yo tengo un modo que me hago muy de cuates con los viejitos, llevo un six pack o una botella de whiskey y me pongo a platicar con ellos y después la saco. Yo trabajé con un abogado,...y hablaba mucho con los viejitos y muchas veces que iba a platicar con ellos I'd take a six pack o una botella de whiskey, you know, y nos sentábamos allí en la reçolana o en su casa y mucha confianza, muchos me decían a mí todo.

_Yo hice eso en alguna ocasión y resultó contraproducente porque me dijo: "No bebemos vino." _No, pero yo ya conociendo al viejito y si sabe uno que le gusta, pues...al viejito se le suelta la lengua con un traguito y se aprende mucho. _Pero no tiene uno que recurrir a eso. _Y otra cosa es que si quiere uno conocer a alguien se le dice: "Tómate una copa de esa cosa." It loosens the tongue...Bueno yo creo que en cuanto a metodología yo no sé si será suficiente contestar a esa pregunta...

_Are you people familiar with the book Foxfire? This has something to do with what you're talking about, in that it was a collection made by high school students of the old people in Appalachia--not university students, but high school students themselves finding out about themselves

and their own families. They made a collection of facts about the old ones--how they did things, certain traditions, how they cooked certain kinds of foods and how they slaughtered animals, everything. They published this collection, two volumes called Foxfire. It's not the kind of material that is found in masters' theses or any of that other kind of stuff, but it's stuff that the people are really doing. It's not out of the Chicano world, but it's something...

_Lo que me molesta mucho a mí que, es que vienen estos señores y hacen un montón de preguntas, a veces de las preguntas mas estúpidas, porque los propósitos de esos señores, de esos investigadores, no incluyen a la persona misma que van a entrevistar. Es decir, ¿Qué va a sacar la persona de todo esto? Yo conozco a investigadores que nunca se les ocurre después de publicar sus libros, nunca se les ocurre por lo menos visitar a estas personas otra vez y decirle: "Mire yo estudié una cosita aqui que me interesa y aquí está, podemos verla otra vez. Eso es nada más un esfuerzo muy pequeño, y es lo mínimo que se puede hacer con las personas pero se puede incluir también a la persona misma para que esa persona que fue entrevistada, y que nos dió los datos, que pertenezca al propósito mismo desde un principio esa persona va a ganar algo. Ganar en el sentido económico, si se quiere, o bien intelectual, pero lo que me molesta mucho es que muchas veces vamos y hacemos esto y se convierten en tipo de animales experimentales y mientras estoy allí estoy diciendo: "Pues sí, camarada, muy bien, ándale y échate," y allí estoy pero a mi nada más me interesa mi trabajo en la unidersidad y que tengo que publicar los libros, entonces esta persona yo estoy prostituyéndola. Estoy prostituyéndola a esa, al pueblo, etc., entonces vamos de alguna manera yo quisiera por eso decir actitud.

_Hay nomás una cosa que tener en cuenta, yo estoy de acuerdo completamente. Hay que poder volver a la fuente para satisfacerlos de que uno está haciendo algo constructivo, de que ellos forman parte de lo que se está haciendo. El problema es sutil, que es una manera como diría uno, indirecta, general porque no se puede hacer un documento que indique e implique claramente a los personajes, aunque sea no por nombre, es un problema legal y el gobierno mismo se mete en esto. Si uno quiere hacer un estudio con seres humanos aunque sea de este tipo no digamos experimentales de ciencias, hay problemas con ellos.

_Yo creo que tú te referías a la cortesía, quien sabrá de esto y quien sabrá de eso. _Sí, y no decirle: "Aquí apareces tú," y cuando estoy escribiendo las costumbres tontas que tenemos aquí, "ésta es la tuya, tonta." Lo que estoy diciendo es que aquí se incluyó la comunidad, aquí está el pueblo de San Juan de Dios y lo que yo estaba haciendo, aquí está, pero a la vez eso es nada más el primer paso y es un paso bastante débil. El siguiente paso sería que esas personas del pueblo, y digo persona que quiere decir pueblo, muchas personas, que esa persona entonces actué de una manera a base de lo que yo he hecho como investigador, concientizar a esta persona, trayéndole el trabajo mío, que es también trabajo suyo, para que de alguna manera actué, es decir, quizás entonces al señor le interesaría recoger más esa persona misma porque muchas veces nosotros porque vivimos en este elemento élite creemos que las investigaciones se hacen solamente por profesores y estudiantes post-graduados pero. ¿Por qué no sería posible que esos señores mismos hicieran cierto tipo de investigaciones?

_Bueno yo lo que digo a estos señores, y digo a los alumnos también,

que la gran conversión de folklore nuevo mexicano que inicié yo en el '44 va a consistir de cuatro tomos, de guías solamente. Aquí tenemos nosotros el índice del primer tomo, son 30 páginas, y digo yo a los chicos que digan a estos tíos que sus voces van a estar para siempre en la biblioteca de la Universidad de Nuevo México y en otras bibliotecas que quieran tener la colección. Y están aquí los nombres de los alumnos que recopilaron e hicieron la investigación. Están los nombres de las personas, de los contestantes, de los informantes. Los informantes son los que cooperaron y entonces en cada tomo, cada tomo va a consistir de una serie de fichas. Arriba de la ficha del lado izquierdo, está el nombre del informante con la fecha de nacimiento. Al lado derecho de la tarjeta está el nombre de la comunicación, un cuentito de hadas, etc. Luego esta el cuerpo de materiales con su membrete, digamos folklore, chiste, anécdota. Dentro de una tarjeta de 5 por 3, era muy difícil meter todo el cuento en una síntesis y decir: de esto se trata ese cuento. Debajo del resumen aparece el nombre del comunicante y el año en que se recopiló, 1960, lo que sea, y debajo de eso está el lugar donde se recopiló. Al lado derecho tenemos el tiempo en términos de reloj, de lo que se tardó para contar el cuento, 24 minutos, 15 minutos, 3 minutos, lo que sea. Debajo de eso está el número del reel, de la cinta, de la caja de la cinta, donde puede el que se interesa ir a escuchar la cinta y escuchar todo el cuento. Ve primero el resumen y dice: "A mí me interesa este cuento de brujas, ando haciendo una recopilación de cuentos de brujas. Y este solamente va al índice y saca la cinta de donde hay cuentos de brujas en toda la colección de 400 cintas. Por lo pronto que tenemos la mía de cien cintas, en ese primer

tomo. Entonces, hay personas que quieren hacer una investigación de las adivinanzas, de la estructura de las adivinanzas, dónde está la solución, cómo se difieren unas adivinaciones de otras. Hay miles de adivinanzas y todo lo que tiene que hacer es ir al índice, entonces ver la guía y escribir en un cuaderno el número de cintas que quiere escuchar. Entonces va al laboratorio o donde estén las cintas en la biblioteca y piden la cinta. Esas cintas que hacemos las vamos a poner en cassettes. Cada uno de los reels de una hora se pone en un cassette de lo que llaman 160 y la mitad de la cinta en un lado y la otra mitad en el otro lado y los alumnos no tocan el original, no tocan la copia del original o lo que sea, sino van con sus cassettes y comenzamos a poner allí muchos cassettes, por título de lo que se va a escuchar y aquel se está allí por unos seis o siete meses o todo el semestre, o lo que sea, haciendo su investigación a base de lo que escucha y luego él saca las adivinanzas, las transcribe y las estudia. Pero aquí, en conversación a los informantes aparecen los nombres de los informantes, se les dice si alguna vez sus tataranietos o alguien en el año 2025 quieren escucharle a Ud. a ver como hablaban sus abuelos o tatarabuelos, vayan a la universidad y allí están las voces de sus padres, de sus tíos. Cómo pronunciaban el español, si decían tú... ya está hecho el registro permanente.

_¿Es todo lo que sacan? _Es todo lo que sacan. _Me parece muy bien para la investigación, parece que vamos a salvar la investigación a través del pueblo. _Pues el pueblo se va a perder. Los viejos se mueren y se lo llevan a la tumba lo que tenían si no se lo rescata uno. _No, creo que una cosa podía ocurrir que sería una tarea difícil, es una cosa de herencia también, si pudiera la universidad que publique

el libro, regalarles un ejemplar, por ejemplo para que vea si algún día quiere escuchar pueden hacerlo o se lo pasan a los hijos o los nietos también, y tienen su guía porque muchos van a decir: "Bueno, he oido que la voz de mi abuelo está por allí, pero yo qué sé?" Aquí está la fuente y puede ir a escucharla si quiere. Es como un regalo que se puede hacer por los favores. _Y cuando tienes tu veinte mil estudiantes y les das un libro de $4.00, digamos, a cada una, 80 mil dólares. ¿De dónde va a venir ese dinero? _Lo que se podía hacer es lo que se hace cuando dan separatas... _No estoy hablando de ese tipo de cosa. _Para compensación... _No. _Quiero que de aquí saque el informante. ¿De qué sacó el pueblo mismo? La investigación se convirtío entonces en un tipo de Dios, y Dios se satisface a sí mismo. Nosotros recopilamos, estudiantes y ¡OK, muy bonito! ¿Qué pasó allá?

_No se me hace que tienes que decir como estábamos hablando ayer, tienes que usar este mismo material para informar al pueblo de lo que, para que pueda ayudar el pueblo de su anhelo. ¿Cómo volver al pueblo mismo? Parece que aquí está un informante, aquí está el profesor. El profesor va y le saca todo lo que necesita. _No, pero no hay devolución en términos de libro a biblioteca. _Ahora, yo estaba viendo, ya entiendo lo que quería decir, pero no quería entenderlo. Yo no quería entenderlo porque eso corresponde a las otras secciones, por eso mismo es que volver al pueblo depende en el análisis, digamos, de la recopilación, a ver que podemos sacar de ellos para después volver al pueblo...pero el que va a seguir a ver qué informe podemos sacar para utilizarlo, para ayudarlos.

_Pero fíjese es toda una actitud básica del investigador, pues sí,

porque si el investigador hace este tipo investigación, si jamás se le ocurre que el pueblo mismo, los informantes deben ser los beneficiados, no del otro modo como nos ha hecho creer la universidad. La universidad, estamos trabajando por la universidad y una vez que se satisface ese hombre de la universidad de tener datos se acabó la tarea.

_Si recuerdas cuando hablábamos...cuando dijimos en que consistía la filosofía de nuestros propósitos. Creo que ya va implícita esa idea y lo que podemos hacer para volver al pueblo y ayudarles, como qué queremos llamarle, para ver que es algo práctico, para que ellos se aprovechen de ello también. Será cuando pasa uno a la evaluación de las cosas pues no pensaba yo en ello, en lo que estabas diciendo tú, porque cuandos lleguemos a esto entonces sí, aquí nos han proporcionado todos esos informes a través de esas investigaciones. Vamos a analizarlo, a ver que aspectos podemos sacar que sean útiles positivamente para el pueblo. Yo por eso lo veía en el otro nivel. Yo estoy de acuerdo contigo que yo lo veía en este nivel, por eso que no entendía.

_De eso hablamos ayer, del propósito último, de hacer estas recopilaciones, rescatar todo este folklore, luego devolvérselo al pueblo por medio de los maestros que van a la universidad exáctamente a sacar y ellos mismos hacer libritos para enseñar a sus propios alumnos, y ¿de dónde van a hacer esto? De esta gran recopilación. ¿Quieren adivinanzas? Allí están. ¿Quieren poesía popular? Allí está. ¿Quieren cuentecitos? Allí están. Luego ellos los alumnos que son maestros hacen sus cuentecitos y tal vez los publican y los llevan a las escuelas o a las bibliotecas y los usan otra vez.

_Dije yo que el punto primero es nada más el punto de partida

verdaderamente para lo importante. Eso dije yo. Porque hay que recopilar los informes, después entrar en lo importante en el pueblo, en ese sentido.

_Let me just speak two points en inglés por favor. Legalmente, the los herederos no tienen derecho, digamos que sus padres, que alguien te dice una historia, ¿verdad? Cuando se muere el señor ya no tiene nadie el derecho y también en un slander or a libel action, por presentar al señor en un mal modo, decir cosas que no sean; you know, they present him in a bad light; those actions die with him for whatever it's worth.

_Bueno, my motivation es que, here is a fantastic human being who was, como dicen, ripped off by his own people, and by the community and really came out to be, in my view, the greatest artist, and the community just paid no attention to him at all; it just exploited him. Bueno, it's a story that needs to be told and it's going to be. I think it has commercial value, and I'm in contact with people who make movies. There's a possibility that what I've written now they think is going to make money. OK. In that sense the story of Patrocinio is going to be told, and it will give the pueblo; they won't get any of the compensation. What I've done is this--but it's not all Patrocinio, it's me, it's my father, it's Patrocinio; some of the things are factual about him; and it's the community, it's many things. What I've done and I've prepared a contract, is I'm going to, for whatever it's worth--it may be just something that won't have any value at all, pero--I've prepared a contract with these children because I think that they should get some of it, ok? And I've not decided yet, but it's got to be a percentage

of what is made; it's going to go to them, porque los conozco, son vecinos. I like them, and so I feel some responsibility. If I'm going to do something, they should get something, because they've never gotten anything out of anything that he ever did. Let me say that some of these works are of great value; so that's something I can do. The reason that I do that is that in the event that it does work into something, it will have a great deal of value. This fantastic story is going to be told, and I'll try to say it as well as I can. Secondly, the economic part of it is for tax purposes. If the money comes to me and then I give it to them, I have to pay tax because it's income for me. If it goes to them, they have to pay the tax because it's income to them; pero I'm motivated by good will to see that they get something out of it. . . . As to the value to the pueblo, well, I suppose that if the story is told, it will have value in a sense.

_Pues yo creo que él está hablando más de actitudes. ¿Con qué actitud va a hacer la investigación? Este pueblo tiene algo que yo necesito, voy a explorarlo. Si con esa actitud va, pues no le van a decir nada. O va con la actitude, ¿no?; de que el pueblo tiene algo que contribuir, y el pueblo tiene algo que va a aprender él para cambiar su estado social.

_Y la contribución que se hace de parte del investigador en mi opinión será una contribución casi política, es decir, va a hacer que el pueblo vea, con otra perspectiva lo que ha visto desde que nació, se va ver a sí mismo y el investigador está allí nada más para hacerlo ver. Intelectualmente el pueblo debe de recibir, es decir; fíjese,

los investigadores van y los únicos que reciben son los estudiantes, que es otra comunidad.

_Una cosa que podíamos hacer como grupo en este interés, era que al prepararse fuera posible los propósitos filosóficos del grupo, fuera incluirse además las intenciones, como llamarlos guidelines, que para poder llegar a la meta que buscamos todos, la actitud de los participantes tiene que ser de tal manera y aclararlo sencillamente para que como dices que no sea aquellos que van a hacer sus investigaciones dicen: "Ahora tengo que escribir una tésis, ahora voy..." Sino que se les inculque al estudiante, al que va a ser estudiante, o gente interesada que, de interés primordial, de este tipo de trabajo de cooperación de datos, es que mi actitud es primero aceptar un acuerdo y ayudarles en cualquier manera que pueda, eso primero. Podríamos declarar esto en un especie de guidelines y aquel que viene sencillamente por razones utilitarias para sí mismo se le puede decir: "Bueno, o cambia de opiniones o mejor sigue tu camino, no podemos forzar la cosa, pero por lo menos para crear esa actitud ya en la persona que quiera hacerlo, que le interesa a él. En esos casos creo que eso ocurre solamente por el individuo que por sí mismo está interesado en hacer esto o por el profesor que está entrenando a estudiantes y sabe como dirigirlos, es donde cae la responsibilidad.

_Primero debe de haber un compromiso, un compromiso entre el investigador y el otro hermano, porque nos acercamos, y el investigador llega y ¿qué compromiso tiene? Ninguno, no tiene nada que hacer, es decir, el está robando algo, pero no se compromete a devolverlo, ahora: sí tienen buenas intenciones y todo pero no hay ningún compromiso.

_No se podría, digamos, en las recomendaciones que uno haga, ya pedir que debe haber compromiso. _Yo no estoy hablando de contratos y todo eso, porque es cosa de actitud.

_No, pero para que el interesado, se dé cuenta que es un actitud que debe tener para poder iniciar esos estudios. Y luego creo que eso sí que llamamos compromiso o actitud sencillamente se puede reflejar y ver con las conclusiones que lleguemos en las metas finales de todos. Creo que estamos de acuerdo en todo esto, lo que va a ser difícil: ¿Qué va a poder sintetizar todo esto de una manera suficientemente clara para presentarlo como un documento del grupo con realidad, porque vamos a ver cosas que quizás se puedan editar para que salga tal como nos interese. Pues yo que no sé si he estado de acuerdo en todo lo que estamos viendo y discutiendo, en parte me interesa más o menos...

_Queríamos hablar de géneros, creo. _Sí, pero, íbamos a hablar de géneros, cierto, tenemos toda la tarde para cada una.

_Sí, pero tenemos la tarde para hablar sobre ellos, creo que podemos hablar ya sobre géneros, cuando lleguemos a este punto porque por el momento: si podemos pasar a la recopilación como para estudios comparativos, creo que esto sencillamente podía decirse que sí puede hacerse porque hay muchos cuentos, dichos, que se pueden comparar se varían de un lugar a otro, y sigue en comparativo de esa manera, y tienen cierta utilidad para instruir a la gente leyéndolos, si uno quiere, pero no creo que hay mucha discusión sobre eso, lo que hay en ello. Lo essencial es precisamente la categoría numero tres, es C, más o menos y en eso sí podemos empezar a discutir los géneros si hay unos específicos, a ver que utilidad tiene si podemos encontrar esos

factores en ello y luego después de analizarlo ¿qué hacemos con los resultados? Eso es lo importante. _¿Los demás no tienen un comentario? _Bueno, yo puedo poner la pista de los géneros que recopilamos, y de allí como punto de partida podemos tomar cada uno de ellos a ver si funciona dentro del grupo, ¿no? No tenemos los materiales escritos, pero por lo menos de mi propia memoria o lo que hemos recogido.

Otra cosa que interesa es eso de los matrimonios. Ahora supongamos que puede haber una especia de esquema común casi a todos y si se puede hablar de eso, qué aspecto puede encontrar uno de ello que nos interese en cuanto a lo social cultural que es cuestión lingüística, hay que ver lo que tiene que ver con ese aspecto. Pero hay muchas diferencias entre ellos, en qué diferencian, qué nos dice de la sociedad. Es una cosa activa todavía.

_¿Quería que principiáramos sobre eso? _Yo decía que es una posibilidad ya que están aquí los que saben algo de ello. Podría darnos, por ejemplo, un bosquejo precisamente de uno de ellos, uno de los ejemplos y luego el grupo puede ver a ver si acaso hay aspectos sociales que nos interesan, ya sean negativos o positivos.

_Bueno, de buena suerte tenemos aquí al padre Aragón que nos puede hacer unas indicaciones; pero voy a dar yo un bosquejo primero del rito del casamiento, que principiaba en días antiguos con el enamoramiento de dos chicos. El muchacho veía a la muchacha, se querían, le gustaba ella a él, él a ella etcétera; y enconces él comunicaba a sus padres sus deseos de casarse con esta chica en quien había puesto la buena voluntad y los amores. Entonces los padres se presentaban en casa de los padres de la chica con una carta ya bien redactada, yo tengo varias

de estas cartas donde seriamente saludan a los padres de la muchacha, les dan el motivo de su visita, que se resume en decir que vienen a pedirle la mano a la hija para el hijo en matrimonio. Llevaban esta carta y los padres comunicaban los deseos del novio a la muchacha, y luego se esperaban irvariablemente ocho días antes de dar la contestación. A los ocho días los padres de la muchacha enviaban contestación positiva o negativa. Si era negativa daban la contestación mucho antes de los ocho días; cuando los padres del novio veían que venían los padres de la novia a darles una visita ya casi sabían que venían a darles calabazas, a darle calabaza a la petición del chico. Pero si se pasaban ya seis, siete días, entonces ya era augurio, ya era una cosa que estaba casi cierto que iban a venir aquellos con una contestación afirmativa. Se reunían los padres de los chicos y proyectaban lo que llamaban el prendorio; luego había otra fiestecita de prendorio, donde oficialmente los padres del chico conocían a los padres de la chica, es decir ya oficialmente; no como vecinos, sino que ya iban a ser emparentados, que ya iban a entrar en familia. Venían los primos de la muchacha, los primos del muchacho, se conocían y se presentaban unos a otros, hacían una fiestecita de horas allí en la casa de los papás de la novia y este es el prendorio; allí mismo ya se fijaba la fecha de casamiento. Los padres del muchacho, entonces, llevaban a la muchacha al pueblo más cercano, a la ciudad más cercana, para comprarle zapatos, vestido de novia, todo el ajuar, todo lo que iba a necesitar la muchacha. Lo compraban los padres del novio. Esto es variable demasiadamente pero por lo general esto se hacía. Entonces se aproximaba ya el día del casamiento; yo no sé si por superstición,

pero sí por tradición sé que los novios no podían verse el día del casamiento hasta ya entrar, y llegar al altar. Los padrinos, el padrino entraba con el novio, la madrina entraba con la novia, llegaban a la iglesia ante el sacerdote, ya para presentarse en matrimonio, para aceptar el rito de matrimonio. Todavía tenemos las costumbres de las arras de que el padre Aragón nos va a hablar un poquito más, pero es símbolo las arras. Hay veces que son tres monedas, hay veces que son diez, si no hay más entonces el novio puede llevar diez dieces o tres dieces, dimes, entonces el padre. Toma las arras que simboliza que el joven está listo para mantenerla. Es símbolo de demostrar que ella ya se hace responsable para la manifestación de recien casada. Se casan, salen de la iglesia el padrino y la madrina, el desposado y su esposa, preseguidos por los músicos del pueblo, que invariablemente son de guitarra...y ay van con la comitiva hasta la casa de los padres de la muchacha donde se celebra una fiesta que principia casi immediatamente después del casorio. Estoy usando la palabra de Nuevo México. Estando allí se ponen los novios como palmitos, allí sentados, a recibir los saludos, los parabienes, a los amigos. Sigue la fiesta y culmina la fiesta en lo que se llama el baile, el baile de casorio, donde se invita a todo el pueblo. En el baile del casorio...de noche, entonces hay una persona que hace la entriega, la entriega de novios, que se relaciona con entregar a los padres de la novia al novio, éste es algo que puede estar incluido. Presentan el novio a los padres de la novia, presentan la novia a los padres del novio, y ésta es la entrega, de entregar a los recién casados. El que está haciendo la entriega...la persona, la señora o el señor que están cantando y principian con el simbolismo de

lo que simboliza la institución del matrimonio, la vida de los casados. Hay comparaciones entre la creación de Adán, por Dios, y luego la creación de Eva, hizo que Adán se durmiera en un hermoso ve[illegible]el y le dió una compañera pa' que estuviera con él entonces ya hay el símbolo de la unión del matrimonio. Luego, los que cantan la entriega hacen recomendaciones a los padrinos, al padrino primero, que le hable al recién casado, que le dé instrucción de como hacer mejor la vida casada. A la madrina se le sugiere que instruya a la recién casada, que le diga como es el estado de matrimonio, los deberes de la recién casada, los deberes de ella para con su esposo, ya se acaba padre y madre, ahora lo quiere al marido. El que canta la entriega hace recomendaciones a los padrinos para que dediquen a sus ahijados y les echen la bendición y luego los que están haciendo la entriega dan gracias a los circundantes. Esta es una costumbre que se ha perdido en otros lugares del mundo hispánico, pero que tenemos recomendación que era originalmente costumbre del siglo XVII español cuando llegaron los conquistadores. En Mexico no se conocen las entriegas de novios. Ese es uno de los ejemplos que podemos nosotros discutir y que pueden hacer Uds. preguntas al padre Aragón que ha tenido innumerables ocasiones de casar a jóvenes.

_¿Existe el dicho de que los padres dan calabazas? ¿Puede Ud. informar sobre la costumbre? _La palabra calabaza en España puede ser lo que llamamos aquí un guaje. A guord. Que por estar vacío, el guaje de no tener nada adentro sino las pepitas, entonces cuando se da ese tipo de calabaza no se da nada. Esto se relaciona con el programa de la instrucción pública en España, donde a los reprobados, los que reprueban los cursos no graduaran, sino figurativamente dicen le dieron

calabaza, es decir, lo reprobaron, no pasó el curso, le dieron calabazas. Ahora entre nosotros aquí en hispanoamérica la calabaza es pumpkin, y se ha trocado la costumbre de dar calabaza en Jalisco, por ejemplo, se raja calabaza para el día 30 de octubre y el día 31 de octubre que son fechas casi coincidentes del día de los muertos, día de todos santos y luego día de difuntos. Yo he visto esta tradición en Jalisco cuando dos personas, dos señores, van por la calle haciendo petición de lo que decimos en Nuevo México oremos. Oremos, oremos. Y vienen pidiendo ellos alguna recompensación en la noche del día 30. Los que vienen, uno viene disfrazado de mujer, y lo acuestan en andas y lo trae una comitiva, entre muchachos y adultos; luego él es el esposo el que viene acostado, moribundo o a punto de morir, el otro disfrazado de mujer llora y se presentan en las casas. Lo que dan allá son gajos de calabaza despepitada porque allí parece que utilizan las pepitas de las semillas de calabaza para hacer horchata, para secarla; la calabaza la dan a los cerdos, como comida de marranos, es algo que pueden dar sin prejuicio de lo poco que tienen en la casa. Entonces les dan el gajo de calabaza y los mandan en su camino. Entonces es casi como un rechazo también, como rechazar. Esta cuestión de dar calabazas al vez se coneccione con el fracaso o con la reprobación del alumno en las instituciones pública en España, que dan calabazas figurativamente sin dar nada ni calabaza ni guaje, sino solamente la idea de reprobar. Cuando el novio hace la petición de la mano a la chica, si la chica lo rechaza entonces ya aquella otra costumbre pasa, es decir que le dieron calabazas. Esa es la costumbre de rechazar al novio que pide la mano de la novia.

_¿Pero no había una tradición, por ejemplo, entre la familia de ella que le dejaba fuera de la casa una calabaza? _Sí, como símbolo del rechazo o la enviaba, pero esto si eran pumpkins; ya cuando veían venir la calabaza, decían, bueno: "la fregamos, ya nos dieron calabaza." _Lo que debemos de pensar ahora, cada uno de su punto de vista es, a través el relato que nos ha hecho, además de la recopilación del cuento, digamos, que se puede comparar con otros. ¿Qué utilidad podemos sacarle, digamos, en cuanto a lo social-cultural y lo lingüístico por un lado, sacar algo de ello, qué provecho podemos sacar de ello? _¿Qué provecho podríamos sacarle a una costumbre de novios? Sabemos que muchas personas, jóvenes dicen: "Oh, cuando yo me case voy a tener entrega." Yo no sé solamente por tradición o porque quieren tener algo que tuvieron sus padres.

_Bueno la desgracia es que muchas de estas tradiciones se están perdiendo y para mí, por ejemplo, la celebración y todo eso, es una extensión del valor de familia, es un concepto que es casi nuevamente propio, nuestro, la extensión de la familia la palabra casorio, casa. La tradición de la entriega, todavía nosotros en el pueblito donde estamos, donde estoy yo, todavía es muy popular la entriega y hay ciertos cantantes que nada más ellos lo saben, nadie más la sabe y estos son parte del casorio, son una parte integral del casorio, casi pertenecen a la ceremonia. _¿Es decir que es un grupo que se invita siempre cuando hay casorio? _Y ya hay casi pocos individuos que saben la entriega y se queda en esa familia. El padre se la pasa al hijo.

_Bueno, invariablemente el que canta hace una invocación por ejemplo dice: "Ave María, dijo el ave. A empezar a volar. Ave María

digo yo, para empezar a entregar." Y entonces hay una vueltecita por medio de los instrumentos de música y luego pasan ellos: "Hizo que Adán se durmiera, en un hermoso vergel. Y le dió una compañera, pa' que estuviera con él." Entonces sigue la letra describiendo lo que ha acontecido. De la iglesia van saliendo el padrino y la madrina, el esposo y su esposa, y van describiendo adonde van en la comitiva. Que es lo que se hace y luego da recomendaciones, se le da a la madrina que instruya a la recién casada, al padrino que instruya al recién casado, que le diga de lo que llamamos, about the birds and the bees, y cositas, pero en esto consiste la entriega. _Eso es un romance. _Bueno, no es romance sino que es entriega. No van dentro de la clasificación. Porque el romance es narrativa, la entriega es descriptiva. No es romance. _tal vez lleve su nombre de entriega por sus palabras mismas aunque lleve cierto tipo de metro, tal vez.

_Ahora, con lo que dijo el padre y con lo que estamos discutiendo aquí quiero que hagan preguntas. Veo yo algo exterior que es importante en cuanto a lo que busca uno en una parte. La tradición, por lo visto, se ve que está fuerte en algunas regiones de Nuevo México, posiblemente en los pueblos pequeños, mucho más que en los lugares urbanos. Pero aún en los pueblos pequeños donde esté desapareciendo la tradición en muchos casos la entriega ya no existe, así es que uno podría preguntarse a base de esto averiguar ¿por qué razón no existe? ¿Por qué está perdiéndose? Es que el padre mismo dijo: "Esto para mí significa que es una extensión de la fuerza de la familia, de la unidad. Podríamos pensar teóricamente de que el hecho de que la familia está ya aflojando un poco. Son cosas que uno puede pensar y ¿por qué?

En uno de los pueblitos donde se está perdiendo más, muchas de las tradiciones de donde soy yo, de Dixon. Y éste es porque ya casi toda la gente sale fuera del lugar a trabajar, ya sea a Los Alamos o a Santa Fe, ya casi nunca están en la comunidad y vienen nomás a dormir ay. _Así que son las fuerzas de afuera que están destruyendo las fuerzas de la familia. _Porque todo se sigue quebrando como la acequia, los mayordomos, los penitentes. Y todo eso se me hace que es parte de eso que está desbaratándose. _Otra fuerza muy fuerte también que yo creo que contribuye a la destrucción de esto son los sacerdotes que vienen de afuera que no entienden las costumbres de nuestra gente, se burlan de ellos y los aplastan como cosas supersticiosas, paganas y le metern esto a la gente, y por eso ya la gente se siente avergonzada de estas cosas. Se ríe el padre de nosotros.

_La pregunta mía es, de al ver estas comparaciones me refiero a lo que uno ve de los problemas y en que se basa, ¿no es esto parte de lo que buscamos para poder entender lo que está pasando con el chicano y luego a buscar una solución? No quiero decir que tenemos que insistir en volver a lo antiguo a que se continúe para siempre, no, pero a buscar una solución para saber como encaminarlos, eso creo yo. Hablo yo, porque veo cosas y no sé si tengo razón. Si les parece a Uds. podemos seguir con esas selecciones sino que otros comentarios hay sobre eso?

_Bueno, viene el cambio de costumbres, los recién casados tienen que irse para Los Angeles, tienen que ir al viaje de bodas, tienen que ir a otra parte y no tienen tiempo de estarse allí toda la tarde, hasta media noche. Hay impresiones de otras culturas. De lo que hablaba el padre Aragón, que parece que no quieren hacer el ridículo, que son cosas

antiguas, old-fashioned, que ya no quieren prestarse a esto. No que vamos a no tener esto...y se pierde el interés.

_I've been interested in this as a sociologist pero también as a person who has lived in an area of dynamic transition en los últimos años, y I explain it this way. This is discounting that there is a lot of negative feeling por los gringos towards things that are traditional. The gringo has much more respect for the culture that is Indian because he thinks that it's been there longer, you know, and that it represents a more genuine, como se dice, aboriginal, native kind of culture and denigrates the culture of the villages. Another thing that you now have, besides that, is a lot of people from all over moving into the little villages, buying houses, adobe houses, and building them and fixing them up, and those influences bring in a new tradition and undermine what is there. Aside from that, I think that one of the most important factors that defies the cohesiveness of the group is language, and the language is rapidly disappearing; it must, in a simple way, because of the stimuli that people are subjected to, the kinds of influences found in movies, TV, and the social and economic system that is so powerful that it's changing the world. For instance, the power the United States has in other parts of the world in terms of consumer goods is vast. In Mexico, once you cross into Mexico--Pepsi Cola, Coca Cola. Mexico is, to some extent, becoming an industrialized country, but it is imitating the United States. It's becoming very similar. Lo que pasa aquí que the traditions que estaban in these little villages that were able to maintain their identity because of their isolation and because of the lack of forces, influences, that change it. Since the

Second World War was a very dramatic period because salieron de los pueblitos, se fueron a la guerra and they came back. They came back with different ideas. Furthermore, people started leaving because of economic necesity. Most of these villages are very poor. The northern part of New Mexico is an economically depressed area; it needs a little industry. Los borregueros iban wherever they went to work in defense plants, they came back with different ideas, but the majority stayed and rarely does anybody come back.

The other thing is the educational system. People go and get an education, myself included. They go and they come back changed; they come back to the community just to visit because their parents are there, but their jobs are elsewhere. This strong impetus for change began following the Second World War, and the strong influence of this vast social and economic system is changing the community. One aspect of this change is called cultural imperialism. The gringos come in and exploit the culture; como ahora, I went to eat at this place called "La Posta" y les pregunté si todos los mexicanos--the waiters, the cooks y todo--pensando yo que it was owned by a Chicano family dije ¿Quién manda aquí? La Mrs. Meek. But the relationship--the distance between the gringos and the mexicanos--is a social distance, very little, very close and personal. What is happening is that this vast system is swallowing us up. Excuse me for not having expressed myself in Spanish, but this is an important thing. In terms of swallowing up our culture, we unthinkingly are just changing without knowing it, rejecting these traditional customs, our language y todo, but unknowingly. And it's very difficult to stop, you know, because most of it is unconscious.

_Yo nomás lo que iba a decir como mucha gente dice cuando está un muchachito güero ¡Oh mira que bonito parece un gringo! _Another thing that is happening is a great deal of intermarriage entre los mexicanos y los gringos, a great deal of it.

_Tú dijiste una cosa cuando conversabas, dijiste que el cambio tiene que ocurrir por razones económicas, industriales y la supremacia del mundo anglo-sajón que en ese caso la tradición cambiará, habrá un cambio.

_Yo no dije eso. It may have been implicit in what I was saying. _Eso parece la tendencia, ¿verdad? _I don't believe that, though. It may have come out that way. _It's a very strong proportion; it may come too fast. Pero tú dijiste que una cosa que parará la unidad de la familia que podía hacerse era la lengua, que también está desapareciendo. Y la pregunta que hago yo ahora,...es si esto es cierto, ¿podemos luchar para mantener la lengua?, y ¿de qué manera podemos utilizar todos los informes que estamos recopilando y recogiendo y estudiando para mantener ese aspecto por lo menos. Eso es lo que tenemos que discutir más tarde. Ahora iba yo a decir que podríamos seguir este tema, digamos, analizando el mismo problema sociológico, otra vez a base de ese bosquejo que se nos dió.

_La razón que estamos aquí es por que estamos comprometidos emocionalmente, pero la emoción para mí es cuando una persona teme acercarse a algo casi sacrosancto y entonces: ¿porqué no me acerco a eso? Porque temo encontrarme cosas feas allí, aquí estoy usando yo emoción, por ejemplo yo no voy a dudar en la literatura, vamos a dar un ejemplo de literatura para de esa manera me saco yo personalmente.

Tomás Rivera en su obra Y no se lo tragó la tierra, allí a la vez que Tomás Rivera está escribiendo acerca de los poderes y lo que estamos hablando aquí de los valores tradicionales, en él tiene un cuento... "y no se lo tragó la tierra...," cuando este chico está angustiado por la incapacidad que tiene, completa impotencia, que no puede protestar contra Dios y llega el momento que ha temido y menciona que su mamá y su papá le inculcaron la vida de que a Dios no se le dice nada. De que a Dios no se le discuten las cosas. Llega un momento que sí maldice a Dios, pero la emoción, esto que yo llamo emoción, era, este temor de llegar a un factor casi sacrosancto el temor de decir "mire yo voy a ver este factor, desinteresadamente voy a acercarme a éste como cualquier factor." No me voy a acercar a mi padre como mi padre, sino que lo voy a considerar como un elemento. ¿Cualés son sus responsabilidades? ¿Cómo se manifiesta su poder etc.? Es lo que digo, no voy a decir: "Aquí está un objeto y me voy a olvidar completamente. Jamás va a ser mi padre y yo su hijo. _¡Sí te oigo lo que dices pero no te creo! _¿Qué si no es posible hacer eso? _¿Como te acercas tú a eso? _Si el estudio es, digamos, mirar los datos, pero siempre cuando tú estás estudiando unos datos, siempre estás diciendo que es tu padre y las cosas que te está haciendo él y que te enseñó son las cosas que te están ayudando a analizarte. Esa es la razón que tú estás haciendo la investigación y no el John Smith.

_Porque es cosa tuya. Tienes más interés. Es algo llegado a tí. _No vamos a poder creo llegar a una definición clara de lo que es la emoción porque la entendemos, la sentimos, y la definimos de diferentes maneras, según dice el joven como está describiendo él ahora mismo la

emoción, según la veo yo, es algo del corazón si podemos llamarlo así, de que el hecho que estamos aquí reunidos, preocupados por estos problemas es por que lo sentimos y es la emoción, aunque hagamos cosas fríamente sin embargo sentimos eso que fue lo que me dió el impulso para empezarlo, creo que a eso se refiere.

_No le quiero negar su habilidad intelectual en analizar datos, pero también para liberar tu mente tienes que estar claro y que más que tener vergüenza de ser hijo de tu padre.

_Pero hay también el otro punto, no podemos llegar a una definición. Hay otro punto. Que dice, supongamos que hace un acto a frente a otra persona de la familia, digamos, no importa quien sea, de que uno lo hace para ayudar a una persona, a pesar de muchas cosas, y puede decir uno: "bueno lo hiciste sencillamente por pura emoción porque sabes que no debes hacerlo, pero no puedes aguantarlo;" es otro aspecto de la emoción, en ese sentido se deja llevar uno por la emoción en lugar de lo que le dice a uno "no lo hagas." Sí, porque creo que si vamos a tratar de averiguar lo que es una emoción no vamos a poder llegar a una conclusión. Si yo me interrumpo demasiado díganme, y luego me callo; loe que quería preguntar ahora si habíamos concluido realmente con la utilidad, si podemos usar ese término del casorio, si podemos sacarle más jugo con intenciones tácticas para la educación, la ayuda, digamos, del chicano o si queremos considerar otro tipo de cuento como poesía o lo que sea, para ver que más factores podemos buscarle.

WORKSHOP 5, RÉSUMÉ

Participants:

Daniel Cárdenas (acting leader)
Rosa Mines
Juan Rodríguez
Ruben Cobos
Raúl Holguín
Alberto Baros
Lorenzo Valdez
Estevan Arellano
Padre Aragón
Frank Pino
Richard Urquiza
Alurista
David Apodaca (notetaker)

General Discussion

Identification of genre was considered first. Cobos has done work in recording the history and stories of family units. There is a purpose in the study of language: a gathering of folklore. Investigation of these factors should ask not only particular questions to bring out folklore, but also what people feel and what folklore means to them. Those in different areas have different forms. None can be compared to others.

Genre forms and develcpment. The genre forms may be listed as the following: romance, popular, cuentos, popular poetry, cantos, children's games and fantasies.

The language itself is also a genre in its structure in isolated areas of New Mexico. Syntax and structure are very significant. Phonology is also significant.

The genres must be: (1) sacred (some old people feel that they have learned much and it must be recorded); (2) divided and classified in forms and genres for academic work; (3) organized for education of

the young; and (4) knowledgeable of reality for others, a particular reality of a religion or group known by others.

Genres are affected by influences brought in by other groups such as the Anglos, location, materials available, and lack of knowledge.

More than recording and learning is needed in literature. We must also know why it is there and what social significance it has, what has an effect on the individual, and what we can use to understand the people. Communication with the people is achieved through what they know. A better understanding of the Chicano language is needed to reach students and the people. Investigation could be not only academic but also critical and a demonstration to the people so that it can be used in such ways as its defense.

Plan of the group. The plan of the group is outlined as follows:

I. Tradición oral y escrita
   A. Recopilación y rescate
   B. Estudio compartivo
   C. Reevaloración de lo social cultural
   D. Estudio lingüistico
II. Comprobación de estos propósitos, lista de géneros

Statement of philosophy. The underlying philosophy includes an examination of oral and written tradition, with the objective of learning about the Chicano and using positive aspects to help the Chicano.

Methods for recopilación of all forms and genres. Methods are summarized as follows:

I. University students interviewing their own family members.

II. Anybody else could do this.

III. Confidence and attitude should be appropriate for acceptance by the informant; Anglos are not generally accepted.

IV. Data should include:

A. Name of informant.

B. Date of birth.

C. Place of birth.

D. Other facts such as family history--social and historical perspectives.

Methodology (Ralph S. Boggs). What do the informant and the pueblo gain from this? Is the informant to get a sample of his work? Is his voice to be recorded for posterity, etc.? There should be economic and social gains; university students and professors must not be the only ones to profit. Examples of customs, symbols, such as casamiento and entriega, are disappearing. Why? The reasons are family breakdown, language breakdown, Anglo influence in social and economic affairs. These changes are primarily unrealized by people. The language must be saved and reintroduced to preserve the Chicano family unit and customs and traditions. Why does a family or the Chicano people continue to practice traditions--oral and others? Do they know why? What are the ramifications? The function of the casorio is as a unit of family education and the realization that people are blessed by God. This is changing and becoming only an event because of a tradition without the knowledge of why. It is an ornament, etc.

Refranes (sayings). Refranes are defined as to purpose and meaning:

1. Diversion.
2. Moral and practical lessons.
3. Knowledge about the culture and social structure (religious and church influence).
4. Indication of sentiment of the people.

These sayings in Spanish (Chicano) differ from the English (Anglo) in that they are not simply translations, saying the same things or in many cases the opposite. They are rites, symbols, indicating that the psychology of the Chicano is an area that needs attention.

Proposal of an Institute of Chicano Sociolinguistics. A possible outcome of this group and conference was seen as the formation of an Institute of Chicano Sociolinguistics. Juan Rodríguez was to present the idea to the planning committee. Some aspects of such a center were mentioned: (1) collection of materials, (2) sabbatical place for work, (2) comparative study, and (4) demonstration of unity among Chicanos.

History of corridos and inditas. Dr. Cobos gave a history and explanation of corridos and inditas, which are based on the Romances Vulgares. These corridos come from a very strong tradition and bring light to the injustices, etc., that have no other medium (newspapers, magazines, etc.). Dr. Cobos gave three inditas Nueva Mexicanas: (1) Indita de la Pablita, (2) Indita de José Luis Lovato, and (3) Indita de Salomón Luna.

These forms can be used for inspiration and historic documentation for Chicano writers in ethnic forms (for movies, also). Collections could be used for the public and education in English or Spanish. They provide a way for the Chicano people to know part of themselves and their social-cultural aspects. They are for the moral instruction of the public--universal and Chicano.

Contemporary Chicano literature. Present Chicano literature is an emerging form and humanization for those who read them. It is a meaning of symbols in what one sees as a reality. It should be not only political and propagandistic. Themes are basically life, death, and love.

There is no linguistic noun of the Chicano in this, but the different Chicano regional languages should be used as they are and be allowed to flourish. Chicano literature is a new literary front. In its relation to the public, first, Chicano literature is a verification of the writer himself--autobiographical. Second, it is the reality outside the writer. It is an evaluation of transition from the former to the latter and what it is now coming to.

Chicano literature is an indicator, in language and form, of the Chicano people. It is also universal.

WORKSHOP 6

Edited

by

Gustavo González

Topic: Sociolinguistic investigations of language policies and the Chicano community: How social movements and institutional policies have affected each other.

Workshop Objectives: (1) To examine the language policies of the dominant Anglo society and how these affect the Chicano community; (2) to examine the ways in which language is used by the dominant society to exclude Chicanos from participation in areas of great importance to Chicanos.

Discussion

The discussion focused primarily on the discriminatory way in which technical language is used by the Anglo society in dealing with members of the Chicano community. The Chicano community does not understand the legal terminology and thus often is not able to reap the full benefits of society. The use of unnecessarily difficult language in business transactions and in such matters as warranties was also an area of concern.

The legality of limiting the language of the United States to English exclusively was questioned. There appeared to be no basis for limiting the language of this country to English.

Unfair labor practices were discussed at length by the group. Two items dealing specifically with language were explored in detail: the tendency on the part of some employers to take advantage of the Chicano's bilingual skills without compensating him/her, and the manner

in which a Spanish "accent" in English is used as a basis for not hiring a Chicano. In the former case, Chicanos engaged in occupations such as telephone operator or secretary are called upon to communicate with clients in both languages or to translate from one language to the other, with no additional monetary compensation provided for these extra skills. The latter case involves using the Chicano's lack of proficiency in English as an indication of his IQ or of other skills. This is sometimes done in spite of the fact that the job does not require complete proficiency in English (such as manual labor).

Bilingual education programs in the schools were seen as one way to change the educational system. The programs allow and encourage the children to maintain their Spanish, thus allowing for the development of bilingual citizens. It was pointed out, however, that there are still many schools throughout the Southwest where speaking Spanish is forbidden, and children who speak Spanish are punished. The school can thus be an institution of oppression as well as an institution for language and cultural maintenance.

The thorny issue of limiting English-Spanish bilingualism to Chicanos was discussed. The question was posed: Is it desirable to have bilingual Anglos as well as Chicanos? Does the Chicano community want the Anglo to become "Chicanoized"? The fear seemed to be that the Anglo would use the ability to speak the Chicanos' language to further oppress and exploit La Raza. Knowing the language does not guarantee a change in attitude or power relationships. The Anglo

would not necessarily become sympathetic toward Chicanos as a result of having learned Spanish.

For the Chicano, bilingualism was thought to be essential by the members of the workshop. Spanish maintenance is necessary for the maintenance of culture and as a bond to bring the diverse elements of the Chicano community together. English is important to the Chicano, since he is immersed in an English-dominant society. The Chicano is a part of two worlds, a member of two societies. His bilingualism and biculturalism are a result and a reflection of this reality.

The need to translate technical information of importance in the day-to-day activities of the Chicano community (such as property valuation and taxation) was voiced by some participants. These translations would be from technical/legal English into whatever varieties of Spanish are understood by the Chicano community--standard Spanish, Caló, or some other variety. Communication of information to the Chicano community would be the key consideration.

In a related area, it was suggested that a network of communication and assistance be established for the purpose of providing legal assistance in the form of technical advice or translation of legal documents from English to Spanish. Although a social network of communication already exists in the barrio (neighbors, relatives, etc.), its effectiveness in informing and advising the Chicano community needs to be improved.

The use of Spanish in the media was the subject of much debate. An especially difficult question to deal with was that of which variety of Spanish to use in newspapers, television, or radio.

Should Caló be used extensively, or should there be an attempt to use only "standard" Spanish? What role do other dialects of Spanish play in the media? From the point of view of number of people reached, there will always be the danger of not reaching a segment of the Chicano community, regardless of which variety is used.

The use of "standard" Spanish in the media has its positive side. Newspaper articles, radio programs, and telecasts can be utilized as language enrichment exercises for Chicano students who possess basic proficiency in the language, but who may be lacking in more complex linguistic structures or in technical vocabulary. The ideal would be to create a Chicano community which would be able to use "standard" Spanish and other varieties, depending on the social context of the conversation, the person(s) being addressed, and the topic under discussion. Exposure to "standard" Spanish through the media would help create this Spanish bidialectism. The media, given the broad spectrum of language abilities of the public, cannot possibly use every variety of Spanish in every program or article.

There was a feeling expressed at the workshop that the use of "standard" Spanish is a means of excluding the Chicano community from participation in certain areas. If no exclusion is intended, it was argued, the variety of Spanish spoken by the person spoken to should be utilized in communicating with him/her. All too often the community members feel out of place when a variety other than that to which they are accustomed is used in discussing community problems. It was agreed that an attempt should be made to avoid this whenever possible.

The acceptance and propagation of Caló within the dominant society was discussed. This can best be done, it was decided, by "institutionalizing" Caló through offering it as a subject in schools and institutions of higher learning. Knowing Caló would not necessarily change Anglo teachers' attitudes toward Chicano students; participants were reminded that such changes require much more than learning the other group's language variety. Such activity in and of itself is not likely to result in any noticeable improvement in Chicano-Anglo relationships.

One obstacle in the Anglo's acceptance of the Chicano appears to be the Chicano's "accent" when speaking English. Among other nationalities, having an "accent" in English seems to be acceptable, whereas this same "accent" in a Chicano's speech brands the speaker as "dumb." A person's accent is taken as an indication of his/her intelligence and ability. Chicanos are shamed into silence by a system that accepts neither their broken English nor their non-standard variety of Spanish.

Partly as a result of this, Chicanos in school are being encouraged to learn English first, Spanish later (if at all). An increasing number of parents, especially those of the middle class, is failing to transmit the Spanish language and culture to their children, believing it to be of limited value in the society as currently structured. In spite of national funding for bilingual education programs, the dominant society is not yet ready to accept bilingualism as a national goal. Bilingual education programs, in legislative intent and in execution, are still compensatory in nature

and assimilatory in goal. Unless and until Chicano community groups pressure their representatives to change this attitude, bilingual programs are likely to continue to emphasize the learning of English and the "phasing out" of the home language, Spanish.

Recommendations from the Group

The following recommendations were made by the workshop group:

1. That barriers to institutional bilingualism be lifted.
2. That elite and technical terminology be simplified or eliminated altogether.
3. That institutional bilingualism be recognized as a democratic human and civil right.
4. That any sociolinguistic research involving the Chicano community should have input from community groups.

Workshop Analysis

The workshop dealt with some very important issues. The discussion centered around concerns of the Chicano community in its day-to-day encounters with the majority population. A substantial amount of the deliberation was contributed by representatives from Chicano community groups; this kept the dialogue at a very pragmatic level. The limited size of the workshop also contributed to an informative exchange of ideas and points of view. Although there were some instances of "straying" from the workshop theme, these were few and far between. Personal accounts of discrimination on the basis of language added a human dimension to the proceedings and served to

remind all Chicanos, professionals and nonprofessionals alike, that this practice is still very much with us.

WORKSHOP 7

PROBLEMS AND POSSIBILITIES FOR PUBLISHING AND DISSEMINATING DIVERSE TYPES OF CHICANO LANGUAGE MATERIALS

Edited

by

Guadalupe Valdéz-Fallis

Chairperson: Juan Gómez Quiñones

Participants: Mrs. Ernesto Galarza, Gustavo Segade, Ricardo Sánchez, Ruben Peña, Horacio Minjares, Marta Cotera, Phillip Ortego, Alurista

Notetaker: Ana María García

I. Workshop Objectives

The workshop, as its title suggests, had as its principal objective the discussion of the problems surrounding the publication and dissemination of Chicano materials. Such discussion naturally involved the exploration of the various available options for publication and dissemination currently in use, as well as an examination of other conceivable possibilities in which the expertise of various Chicano groups could be utilized.

II. Discussion

The discussion which took place within the workshop proper centered upon the following aspects:

A. Problems surrounding publication and dissemination of materials.

B. Problems surrounding the lack of marketing expertise by Chicano establishments.

C. Concern for possible makeup of a reading or listening audience.

D. Other media and the Chicano community.

E. The exact function of the Sociolinguistic Conference in the resolution of the problem.

F. Formal statement of resolutions to be presented to the conference participants as a whole.

G. Discussion of the exact meaning of the appeal to the conference members.

III. Excerpts from the Recorded Discussion

Significant excerpts from the discussion have been included which will make clear the character, tone, and mood of the discussion itself. All participants have been identified simply as participants A, B, C, etc. The excerpts have been arranged to follow the discussion outline above.

A. Problems surrounding publication and dissemination of materials

Participant A: "From the Chicano perspective and the Chicano group itself, I used to have MICTLA publications in El Paso. I founded it, I organized it, y todo, but the big problem with MICTLA was . . . a set of expertees . . . create a process in which we could get our books to people and not just our books to people, but our money back from that book. A lot of Chicanos buy books from us, and not only one book but maybe seven, eight, ten, or twenty copies and our books [had] different prices, you know, the hardbound, eight-fifty . . . . But a lot of people never pay, you know."

Participant B: "And that's the distribution."

Participant A: "Right, . . . and the others I find out when Doubleday took my book, Canto y Grito mi Liberación and made a paperback out of it . . . . I found out that Doubleday just did [that] because they felt that now we have to answer what's happening all over the place. We have many of those radio stations and TV stations, and when that piece of racism is concerned, we

are not racists; we are talking, Ricardo Sánchez--but like my editor told me, Ricardo, we like your book, I read it myself. I . . . have money to publicize it the way it should be publicized and get it reviewed, but you know, the people there at Doubleday told me that . . . they don't care one way or the other whether you make it because we have other writers who will make big money for us, and whether it is you or anybody else we don't care, and I think [it] is a problem . . . [that] concerns us . . . people who are really into the arts for what art represents . . . everybody who is real, valuable, and meaningful . . .. The academic trip is meaningless, much of the Chicano stuff that has come out on the Chicano is so meaningless or the stuff that is mostly highly publicized and that is meaningless in the schools is a distortion of our reality. But there is the stuff itself and . . . it's got a certain destiny."

Participant C: "And itself, not just because it was published, you see, you fell into a tradition trap that I . . .. Just because a guy says he is going to publish your book does not mean that he is going to advertise or distribute it."

Participant B: "He can even tell you that he is going to push the book and he won't do it."

Participant C: "That's right."

Participant A: "And my book is not being pushed."

Participant C: "Eh, you know, The Brown Buffalo, both of those books--Z. Acosta's books are now being distributed by those discount distribution houses out in New York somewhere; they are already down to a dollar a book. In other words, Straight Arrow, which was supposed to be not so straight a press--it's really Rolling Stones--Straight Arrow got him and did the same thing to him and it's not just Doubleday; it's not just the traditional ones, but it is also others. They buy the books so

that they can have the rights of the book--that's it. The publisher buys the book so he can kill the rights to the movie, I mean, . . . all of that stuff that goes with it."

Participant B: "What is important to the publisher is not in what language you publish but what you publish."

Participant A: "What's happening is that Chicanos who do or can do it are not pushing netamente; there is a lot of stuff that should be reviewed that is not being reviewed, although we have linguists, historians, literature profs, and they are not reviewing Chicano material. They are not reviewing anything that tends to differ with the best . . . interest, también, ... Many of the people in academia are more or less apt to protect intrusions . . . than they are out to promulgate anything that will help our people develop a meaningful philosophy of life, one that speaks liberation, liberation on all levels, not just socioeconomic, but political and what political pretense more than just politics or putting someone in office, much more than that. Testamiento of one's humanity, one's realization of self and of others, that encompasses us human beings, to fully create meaningful statements with our lives."

Participant B: "But of course they say that you haven't got the number of readers for that good kind of material that you would have for some Chicano junk."

Participant A: "You know, what really surprises me, como en El Paso, nobody is using this in El Paso, not in El Paso; I go to places like San Diego and Stanford and the book is being used, even though [it] is not being promoted by Doubleday and somehow I have seen it in every city I have gone to, and not just one copy. And mostly, the ones that are using it are gabachos and you know what they are doing? They are doing a comparative analysis of Canto y Grito mi Liberación el proceso ese con el

proceso de concientización de Pablo Sierra? y está muy loco el tripe ese porque mine is a cábula, you know, and Liberación también es cábula and is really a beautiful tripe, and Chicanos are telling me, Ricardo, [it] is too difficult; I say if you read it, it is not difficult; if you read anything [it] is not difficult unless you want to complicate matters. But you don't want to complicate it, just read it, and they say, usaste unas palabras muy grandes. Las palabras no son muy grande ni muy chicas words are really words. Much of our fault lies with ourselves también, we are not promoting the Chicano movement; the fault is that we have not developed a meaningful philosophy of ourselves, and once we start developing that, we start knowing what the hell we are living for; maybe then we can get to the business of liberating ourselves."

Participant C: "Sometimes . . . maybe a conference like this can help in this area. I was wondering about this, you know; I came into this section to discuss some problems of publication and that kind of thing, but I don't know if we can accomplish this. You already mention[ed] an area that is a concrete suggestion that can come out as a guideline of this conference and that is, if those people who are so-called literary critics, or people who are interested in writing this thing do get into the book reviews and start doing something . . .. A lot of people just don't think of that."

Participant A: "What they should stop doing is apologizing for a lot of things because I am sick and tired of Chicano apologies and they start reading maybe . . . and they say, 'We must realize only a limiting audience is going to read it.' Hello, mister, we are not a limited audience; we have the entire world as a laboratory--people who can deal with us and that are interested. Europa is interested in having us, Latinamérica is interested, todo el mundo lee español y lee inglés y a mucha gente, hay millones y millones de gente que puede agarrar un libro de estos y leerlo."

Participant C: "There is another problem here. I heard some guys say that recently at a conference dictada por un Nelson Osorio, chileno that just came out of a prison over there and three months in concentration camp. The guy was dictando una conferencia sobre poesía, etc. latinaméricana and then one guy got up and asked him this question. Well, listen. He says since the pueblo latino does not read--and what he came up with was an example in which during the Allende regime, they published editions of about eight thousand . . . things like Jack London . . . like Neruda stuff, and they went like that because they were a quarter apiece, and say you are asking a Latin-American public to lay out five dollars for a book sometimes, because of this cosa here and they can't do it. It's not that [they] don't want to read our materials or any of this stuff. I don't believe that stereotype."

Participant A: "I have seen this book on sale (Canto y Grito mi Liberación) en Mexico en la capital, and it blew my mind. I said, what is it doing here. You know y que loco y que de aquella . . . en términos con grupos movimientistas mexicanos para desarrollar un preceso en el cual nuestra literature pueda irse para México en tal forma que la gente can buy it, you know. And one of the things we have to come up with is money to publish it at a level that the people can afford to buy. The first thing I wanted to do at MICTLA was that I wanted to create a very beautiful book just to tell the world that we can do it. I don't know what the hell we were doing in terms of experience; none of us ever published, but we can create something very aesthetic, very beautiful; there it is, that's what I wanted to do and now what I want to do is get resources and publish all kinds of stuff and just give it away, but for veinticinco centavos o lo que sea so that people can have access to it."

Participant B: "Let me tell you about my husband's experience. Do you happen to know the . . . book? Those are books in

Spanish for children; he is publishing them himself. He published his book, Merchants of Labor, himself. That's the way he got started. The . . . books are published in San José by the . . . press as soon as they are out. There were other companies from Argentina, from this country, that wanted to increase the price of the book from a dollar and a quarter to at least two dollars. So he said--can't have it. So he hopes to reduce to a dollar. This book is slowly being known, very slowly, and we don't have to make our living on them fortunately, because if we did we couldn't. And he was told some of the same things that you had mentioned (Ricardo Sánchez) when he sent Merchants of Labor to book companies. They said, you have no reading public. Company after company after company, and he published that and then he found in the California yellow book sort of thing that there were several publishing companies, so he wrote to them all and made [in]quiry, a little statement of how this book had a problem and it would be a good idea for a California publisher to publish it. And a very small publisher answered and he bought it and he still has it and he won't sell it to another publisher because now there are other publishers, you see, who wanted [it] because now he got out another book called Spiders in the House, and that was put out by Notre Dame and they took it, but they didn't think anything of it. Once they got started on that, then there came the contracts. . . .

"So then they got Barrio Boy and they really had something to bargain for; Notre Dame really appreciated that, but there was no publicity. Notre Dame had no money for publicity. And then Ballantine took it; Ballantine is one of the better paperback [publishers]; it sells for a dollar and a quarter and they promised to push it, and they didn't push it; at least, that book should be in bus stations, for instance. We wanted everybody to read it and [ask] where did you find it? One place, an elite place, which is the college bookstore--you can't get it any other place; if anybody wanted to buy it, he would have to go to a college bookstore--nobody else carries it."

Another participant: "Only colleges carry that book? I have seen it in some of the weirdest places. The funky book sellers incorporated." [Laughing]

Participant B: "But we have no Mexican publishers. Ramírez has wanted to be in San Francisco--a Mexican distributor--and believe me, he is finding it hard going."

Participant B: "And that's one of our problems. When they order two or three hundred books from us, we say, but we need the money--carnal--we can give you a ninety-day note. . . ."

Participant C: "People are buying on paper, but they are not paying. People are saying, we need this desperately, so they take it out on credit, and they don't pay it and say you can take it back. In art we are having economic problems; the economy is going to squeeze the hell out of the arts because of those people who have money to invest usually can't pay. The students in universities and faculty are not . . . able to buy the books. So people are . . .. In the schools the libraries that do have a couple of copies of each of the texts on hand for the classes, but that isn't going to do it either--the complication is in distribution."

Participant B: "Books do have to make their money back somehow; how can writers live on nothing?"

Participant A: "A press asked me for a manuscript and I did a big manuscript for them, in and out, and it was returned for some kind of colegio process. Volume two was a journal and there were changes; they said they wanted to illustrate it, but everything was set up, al último momento, it's too controversial, or whatever, and I said, is it literary, and they said, oh yeah, extremely literary, and it's fantastic; I read your stuff and I could[n't] put it down. At the same time that this was happening, . . . this guy said he could use it. The University of Illinois asked me for a manuscript and I said, have you seen Canto

y Grito; that's more or less what I write about. And they said, oh yes, we love Canto y Grito. I went ahead and created Hechizos. I said I will create this manuscript, give it to Illinois, and then work on my dissertation y también la misma, que no, que no.

"And here I have another paper volume esta cosa es más loca, aquí I am dealing con la realidad de nuestra gente, en términos de lenguaje idioma de donde venimos netamente without being scientific about it. And it should be published, es quemada, es cábula al mismo tiempo es la realidad que es muy neta how we really live en los peregrinos, en los barrios, how we really live in the prisons trying to confront our reality. Es mi vida, soy escritor.

"Being a writer, [it] doesn't matter how much I publish or don't publish. In another level ya miro que lo que estás haciendo la mayor parte del tiempo no es la concientización del pueblo, ni es la realidad del pueblo tal como tú la ves. I am not into a trip that I want to go to the barrio and poverty. To me it is not glamorous to be impoverished. . . . We are not Aztec Princesses of Gods, tenemos sangre azteca, tenemos todo tipo de sangre, I am not going to go and fantasize it is very beautiful when it's very valuable when it comes out of the razas of the people, their historical experience, but when it's jibing is not beautiful. Liberación es la realidad, es la verdad, is not fantasizing, is not trying to create a metaphysics that never existed.

"Como todo, I see the . . . in Chicano publishing; there are people who don't raise their voices and those who would publish, and we help them publish y las levantamos y todo pero esa no es la realidad."

Participant C: "In certain areas what you come across is the political black too. I know that in San Diego for the last two years, the so-called publications component would never have

published certain kinds of things. They were screening manuscripts with a censored pencil. I mean, if they don't like your product, you don't get published. I was using that as an example. What do we do, how do we publish, go off with MICTLA, we try to go to Quinto Sol, which is served by one individual, who we all know, Octavio Romano emperador."

Participant A: "At MICTLA we said we would publish any Chicana or Chicano, regardless of what political perspectives they had; they could communicate their political perspectives as a work of literature or a technical book, something that they could communicate--you know, where I am coming from, my whole life is a grito, una desesperación, to quiero ser libre cueste lo que cueste, I would fight no me importa que me maten como a un perro, prefiero que me maten como a un perro a hincarme en este mundo. I would not bow to anything or anyone, but for the same token I also realize that we as a people have the right to read any type of philosophy we can and from there we could start working developing una metafísica que valga la pena. Todo chicano o chicana que escribe se debe de publicar, si es algo digno de publicarse."

Participant B: "This is sort of a philosophy of yours too, but I think that most writers encounter the same problem."

Participant C: "Maybe we should make some comment on the editorial policies as we have seen them and what they should be. Do we have to do that? These are guidelines, these are the kinds of things that every workshop is going to come up with; nobody has to follow, but some statement, a suggestion for editorial policy of any publications component that anybody is putting together for anything, and the Chicano situation and a rationale around that, and for that I think we also have to discuss what you were saying, that the way you are looking at it is not that, this is a book that you agree with but a book that should be

published because it shows an aspect of Chicano reality, right or wrong, sick or sane, whatever."

Participant A: "We have to become critical, analytical, like most of the kids. . . . When they [have] their Chicano . . . come over to rap, they are being taught the things in colleges are meaningless because they are middle-class-oriented bourgeois punks; they are being taught that very much and es la mera neta, I have heard it so many times. That their . . . are very invalid because no son del barrio or because they don't have . . . staffs. Out of the reality of everyone must emanate these types of things that say, look, everyone, es como viví, es como me pasó, por estas equis razones, tal y tal y tal, así soy, si somos chicanos, todas somos chicanos, some of us may be capitalistic and use our people wrongly. And some of us would die for the multitude, Roberto Terán, for example, el poeta, que mataron en Denver, but we are all human being Chicanos. They are expressing real things that had happened to them and we have to know all these different things."

Participant C: "Dealing specifically with Z. Acosta por ejemplo, his reflections on women were objected to by one hell of a lot of women Chicanas; they are really down and they are still . . .."

Participant A: "But they . . . That Zeta was jibing porque Z es más cábula que una fregada."

Participant C: "Well, I talked to him too, and he wasn't exactly being all the time; some of it was jibe and some was . . .. Then people read the book and they are putting together some idea of his work and they are going to criticize that book. Well we are already separated into two kinds of publications; we have the work The Brown Buffalo and The Revolt of the Cockroach People. These two books, and there is no criticism that has been written about these books. We are publishing different kinds of works just like any other literary process. The creative works alongside

and the critical works on the other--how do we even start to get this thing published? I recently have come across this situation and this is through the academic trap. Some guys in my department at San Diego--they needed the book so bad, so these guys when they worked they went to the deal called La Plaza Mayor in Spain . . .. Plaza Mayor charges you about five hundred bucks to put out your dissertation or your book, and I think the contract reads for a thousand copies, and the thing is that they are an editorial sell; they put [out] a beautiful paperback, they design the cover, they do the whole number. For about five hundred dollars, and for a thousand, I am sure we could do more. What I am saying is the problem that comes to my mind is Spain publishing out of Spain, but when we look at the other side of reality the fact is that publishing out of Doubleday is just as fascist . . ..

"That's just for publication. It will not distribute the book for you or publicize your book for you. But it seems to me that [the] vanity press in Spain has some possibilities for us; cheap publication--it's just a possibility."

Participant B: "We might consider Argentina; it might be cheaper there . . . cheaper paper but . . . and they will distribute for you."

Participant C: "Peregrinos de Aztlán tried to come out of a little press from Guadalajara and there were a hundred stencils in the manuscript and you can't have it, you know what I mean? You don't want that, and they did things like correcting his Spanish. The dude was trying to write in five levels of Spanish and they corrected his manuscript."

Participant A: "I did a couple of things and I got . . . corrected and I said to the guy ese bato, yo se que la palabra no es tal y tal en español, pero yo no soy Español, no soy castellano, soy chicano, I am not trying to be Mexican, Castillian Spanish, or whatever, yo soy the Aztlán . . ..

"There is nothing glorious about it, but there is also a fantastic way to live, también. La forma de vincularnos, we have access to El Paso, to . . . Printing Company, the hard-bound and they did a beautiful job. We have access to it, la cosa es feria. I want to publish my dissertation on the level so it can go into the Comunidad, la cosa porque much of the dissertation es pura cábula like que pasa, ese que pues, etc., like you know. A lot of batos know where it's at, but at the same time speak English very nicely, Español de vez en cuando, también a todo se hace uno."

Participant B: "Isn't there a millionaire that somehow can make a go of our economic system as a social conscience?"

Participant A: "Maybe there is no social conscience."

Participant D: "Publishing seems to be the first obstacle, number one; number two, the distribution and publicity and education of the public as to its availability; number three, the review and critique of those three things can be accomplished in dealing with public writing help once in a while."

Participant C: "So we can divide that into four areas, like: (1) publication, (2) advertising, (3) distribution, (4) reviewing and critiques."

Participant A: "Our real setback was at MICTLA. There is such a thing called business. It was really that, number one; we didn't know how to set up a bookkeeping system. We operated the corporation for two and one-half years, and it was chartered, and everything, and for our books we didn't have an entry or anything . . .. There are some brilliant Chicanos, fantastic business agents, pero no entran, and what do we need with publishing that goes hand-in-hand with this is how do we set up a Chicano Papers Bureau for all the Chicano writers, poets, entertainers y todo que se avientan."

B. Problems surrounding the lack of marketing expertise by Chicano establishments

Participant B: "Here we are talking about how we are going to get this thing out, how we are going to distribute it. You might say a business angle of this would be a good thing. We have to deal with this business angle unfortunately."

Participant C: "This business that we are talking about has to be an independent business."

Participant B: "My husband has made this an independent business. He puts out such things as these; this goes out over-time; this isn't a regular advertising thing at all. I am a teacher and everything that goes over my desk I read and this stands alone. Then he gets this thing out and then some teacher says we have to know still more and this is for the teacher, but it's our advertising process, so then this one gets out. This is our kind of business, but it is a lot of work."

Participant C: "I see that in order to be able to write those poems, you can't be a business agent. Even within a school that has some twelve hundred Chicano students, we couldn't find people dedicated enough to the publication aspects which are pedestrian at best. The whole business is a business, and we have been telling guys, 'Ese what you do in business college, you crazy,' and things like that. And he says, 'Well, we goes over there and takes some Chicano studies and a little humanities,' a character that would have done business, was interested in it, might have been Chicano business."

Participant C: "So far, how many people will interpret their almost kind of existential engagement with this thing as being valid with being a business manager for a lousy publication component. In other words, the community arcund any Chicano situation for publishing--let's understand--these people are doing something that is very meaningful."

Participant E: "Here we are developing strategies and not knowing, blindly, como te digo. I think marketing is the only thing where . . . we have to have people vitally interested in getting those materials out there. I would be willing to meet at my own expense for somebody that has know-how in marketing. Just to meet with them and maybe somebody would be willing to trade off information. All within our states, we have companies that sell to the Chicano communities, like in any part of the state is HEB; you don't buy from Safeway, that's a no-no. But HEB is a large wealthy chain. Maybe you can contact key executive people that can answer a questionnaire for you."

Participant A: "Like Ebony has a lot of expertise si cooperan."

Participant C: "They must have a marketing element, you are going to need, probably, with this editorial board. You do the proceedings, that it's probably going to change into some other kind of editorial board. Then that is really the time to develop or discuss this marketing intern. But what I'm getting at is when you are meeting for the proceedings and then you decide to become another kind of editorial board, at that moment, the first meeting of that other editorial board, should include a marketing specialist, . . . who you will meet. Right then."

Participant F: "What you find also is that despite the good marketing statistics, the advertising, by and large, [they] are asking about our cpm, that is, the cost per thousand and also our circulation. They are looking at magazines and they say, well, if you had 150,000, then we would look at you."

Participant E: "That's another marketing element that is a problem. So even with a high circulation, you still have trouble advertising."

Participant F: "Yes."

Participant A: "It is for us . . .. When you start looking at the population of hispano porlantes you are talking about 20 million people who can be reached."

Participant F: "And an additional problem is that we have magazines like Tema, A, B, C. The advertisers . . . think that the way to reach the hispano market is through Spanish language media, or newspapers or magazines. That's where we need additional information. I'm convinced that we need to find our way to the population; I suspect that perhaps 85 percent of the population are Spanish speakers."

Participant E: "What we are talking about this morning is that a very important thing was literacy. Literacy surveys, level of awareness surveys, etc. So you can say, look, so many are interested in the Chicano movement, so many people read Spanish, so many people don't, so many people are bilingual. I think these would be visual samples that would be extremely useful to know the potential."

Participant A: "We don't know how many people are illiterate."

Participant E: "Yes, see, because we could pressure some of the libraries to acquire these materials if we had the information. With a lack of information, we could get: number one, the publisher and marketer; and number two, people like myself, in a position to get material through schools and libraries."

Participant F: "In some studies . . . the populations are very ill paid so the advertisers of Spanish magazines don't because they don't buy them. See, that's the kind of attitude we have to overcome through this kind of survey and research."

Participant A: "We should make a consumers' service; we are consumers in an extreme level, but is it that we consume the most?"

Participant E: "That kind of research is available. You can tell what people consume the most by what they spend their money on."

Participant A: "If we know what Chicanos spend their money on throughout the Southwest or different areas, then we can deal with those advertisers and agencies. . . . Also, whoever gets to the supermarkets are distributors themselves. . . ."

Participant D: "Irregardless of the orientation of the magazine, it becomes an awareness process in terms of the distribution and marketing de que estamos hablando and let's just say that the supermarket game and bus station game . . . . It's on the newspaper stands; maybe it's just in San Antonio."

Participant E: "You got people who write those articles that are not like that and you have to remember that donde está la papa? How do you establish content? How do you please your Spanish-speaking audience? What I would like to see, without getting too high for beauty, getting it down to the community level, to the level we are dealing with in advertising. Those two feelings that exist in the Chicano community and that really split us up all the time, this accommodationist (the regalados y the vendidos) and these sister feelings. And I don't know if there is anybody in the country who can write about it very distinctively and not a piece of garbage."

Participant F: "We published some information about Las Vegas and . . . that's because sometimes we get information through the informational offices of various schools and we don't know what the contextual situation may be . . .. [It]'s a problem . . .."

Participant G: "We have to deal with the question of who writes this for us. Could it be only the Spanish-American? We have very good articles by non-Spanish."

Participant A: "What we are looking for is authenticity and somebody who does not stereotype. I doubt that a non-Chicano can make

very real statements about Chicanismo . . .. I really think that the Chicanos should open literature, etc."

Participant E to Participant F: "¿El ser chicano, no han tenido mucha reacción con la palabra?"

Participant F: "No nada."

Participant A: "When you are juxtaposing those terms--Chicano, Mexican-American, Spanish-American, etc.--there is no reaction; there is nobody to react, but when you use only one term, then there will be reaction."

Participant E: "Somebody still looks at being Chicano like here is where it is."

Participant A: "I think we are where it's at for us."

Participant G: "I think we have summarized everything we . . .. ya está el asunto hecho."

Participant E: "That is the kind of thing that is going on today, going all out on something, but unless you have your one, two, three, like the marketing, etc.--even content, a thing that surprises me is how La Luz maintains a constant level of achievement. Maybe nobody has tapped the Chicano market so the only way to do it would be . . . very costly."

Participant G: "It seems to me if you are going to hit the Chicano market, then you have to start thinking about the Latino market if there is a national line."

Participant D: "Otherwise we are regionalizing ourselves."

Participant G: "Not only is it bad socially, but it is counter-productive politically, and besides, most of us that have to deal with the local publisher at the local market just can't risk it."

Participant E: "Some of the materials that were published in the past . . . read like they just came straight from an

organization. The thing they did on the Mexican professional women--that was a shitty article. It was the only article that I've seen in La Luz that I didn't like.

"What about the schools--do you get a lot of subscriptions?"

Participant F: "We are just now beginning to see the subscriptions up, in the high schools . . .."

Participant E: "What I was thinking, in our efforts to disseminate Chicano materials, we really haven't touched on Chicano organizations like all our new education organizations in Texas, que si ha cambiado todo. There are organizations that I don't even know about. José Cárdenas just started a new one, AMAR. I want to know what he's after. José Cárdenas makes this Association of Mexican American Researchers (AMAR)."

Participant A: "How about CHIBAS, Chicano Barrio Association in El Paso?"

Participant E: "Do you people get PR regularly?"

Participant F: "Yes, we do. When we were publishing fiction, a lot of fiction (it is hard to publish fiction, they don't accept it), the New England Review and the Connecticut Review were much more receptive. The anthologies are beginning to hit us now, and we're answering a lot of questions."

Participant G: "We were starting writers' publishing to get these Chicano writers known, when they start getting picked up, that's in our recognition. What hurts is that we wish we could pick it up from somebody else ya hecho, el plato ya servido, pero es una contradicción. Even when they don't give you permission, I think that it is for the involved writers' good. Cuanto mas publicado seas más te ven a querer publicar."

Participant A: "Right, like when a publisher says no, without consulting the writer, that publisher is wrong and should be destroyed."

Participant E: "I had a hassle with a magazine, another magazine wanted to reprint an article I did for them, which is way before Nieto . . .. He did not want to do it. . . . The resources there have to have some kind of responsibility and maybe we should prepare a statement about what they are doing and what they are not doing. I think that a statement should come from this conference."

Participant G: "You write letters, go down there, and that's not only our publishers are not doing for us what they do for other books, in regard for Chicano authors, but the bookstores don't carry the stuff. Yet when they do bring in Chicano materials, they sell."

Participant E: "I think that we should pass the statement out for the publishers from this conference and maybe draw out a list of publishers to whom [it] should be sent, and a letter protesting about the Chicano materials and what is happening. They have been ripped off of their manuscripts, their potential, their royalties, and they have to put [up] their own money to promote their own book, and I believe them [to be] far better off in their own locality and [with] their own publisher."

Participant G: "But then you can't get the distribution. That's one of the things with small publishers, you can't plug into distribution."

Participant E: "But they are not distributing the books. The book has just sat, Repito sat."

Participant A: "So is everybody's carnala, the only ones that are selling are only certain people."

Participant E: "Por eso te digo, who else should it go to besides the big publishers who control the big publishers?"

Participant G: "The American Association of Publishers."

Participant E: "A letter of protest, protesting the lack of responsibility and total lack of distribution of Chicano materials

that they do publish. We want to make them see that they're not fooling anybody. I think that they think when . . . publishing Chicano books that ya con eso estamos favorecidos. They are not fooling everybody because every time I talk to a writer, they say, they didn't get my book out."

Participant G: "How about Campfield Crafts? They are supposed to be looking around for . . . ."

Participant F: "The only thing that we have come up with is that we haven't established our own outlet."

Participant E: "Do you have a simulation strategy for this? Cuanto te cuesta . . . ."

Participant F: "Eleven thousand dollars a year. One issue . . . ."

Participant A: "If La Luz was really big in circulation, it would be 20,000 dollars or 40,000 dollars."

Participant D: "The gabacho doesn't believe that a Chicano is capable of going through something like this, and therefore . . . why would I be involved in it and spend my money in that when I can put it in Time or television."

Participant E: "I think you should put a little thing like 'for you people who are looking for good causes, why don't you write or advertise in Chicano magazines?' I was thinking about Exxon and writing to them because we do buy with Exxon. There's always people like me who are always writing letters, and I'm thinking I would like to write Exxon [that] I saw your ad in a Chicano magazine . . . . In small markets (I tell you what letters do), like in San Antonio, we did a little news. It wasn't news; it was a short documentary which was really not very well put together. On machismo we had a big thing of a newspaper with big headlines and front page article of a 14-year-old kid who killed another kid and the headline was 'Machismo No Joking Matter,' so then the reporter goes into machismo as a gutter culture and did this real bad bad stereotyping. This

reporter put things like a policeman said, 'It was a cheap killing, I hate cheap killings,' and so the reaction was todas las estaciones chicanas went on the air, and so we did this thing and we got about 30 letters and about 5 phone calls de la comunidad and every letter represents between 2 or 3 thousand people who view this. That's the way they think; if you get a letter, it counts for 2 thousand. This was a small market. Like in Star Trek, it went off the air and letters started pouring [in] and two months later it was back on the air."

Participant A: "There's all kinds of gimmicks to really . . . [get] into, a lot of thing like in Parade magazine; they have things like, tell me something about so-and-so, and what it really does is just project something about whatever that person has done. We have to start doing this kind of thing with Chicanos all over the place, using information . . . and all kinds of things: 'Could you tell me who is este bato?' etc.--anything that projects raza all over the place."

Participant E: "This has been really fantastic; I really like this session. I wish Armando Rendón would have come, the one of Chicano Manifesto. He just finished . . . ."

Participant F: "A 90-page full study."

Participant E: "I don't know, but he just did a study, all over the country, and was looking for all kinds of stuff, and mañas, etc., and I wanted to know what he found out throughout the country."

Participant A: "I am thinking--I know that MICTLA has failed, but I'm going to try to coordinate resources again . . .. I'm thinking about setting up another kind of thing pero esta vez con gente más concientizada who would know how to carry a business process."

Participant E: "OK, would you like to know about things like an opera star; there's a Chicano opera star in central Texas who has traveled all over the world."

Participant A: "And there's a Chicano who worked in . . . all over Europa. Supposedly he's one of the best . . . in the world. And John Rechy is one of the best novelists right now."

Participant E: "How are they distributing La Luz; do you know?"

Participant F: "By sending it out."

Participant E: "I think that it would be neat, a business meeting of people interested in publishing materials. I'm not interested in publishing, but in distribution. I want to see these books in schools and libraries and in the community shelves. What kind of success do you have in . . .. Are you afraid?

"I'm thinking that a . . . letter to Chicano librarians, telling us, because I don't know how good everybody is, but I noticed that . . . in Reforma, an organization . . . very conscientious, if you ask me in a very simple way. I don't have to worry about, but I know the names of all the most popular tiendas in my town, and I know Joe's Bakery would be a good bet; people go through that like this, and people of all levels of awareness. Another one is Penney's and at a record shop. Three key places and you hit the Chicano community. Now that's not the same with sociolinguistic materials. This would be beautiful. I see the problem of books much more difficult than with magazines like this. This is why this morning we couldn't get into the strategies because we only established one thing, pero contigo if you are interested in putting it out, where a community can get it. I can get you a directory of librarians and I could send you to those three stores. But I don't know if those stores would be reliable."

Participant D: "Yes, that is a problem, but he's not the one who's going to find out if those stores are not reliable. Let's

just use La Luz as an example because it's just easier to distribute and disseminate. If this organization should get off the ground, it should be responsible as an organization to making sure; let's say La Luz needs help in distribution. How can we help in this theoretical situation? So you make your contacts where the organization has its people. The thing is the local or whoever is put into a town, a region or lo que sea. They are going to be responsible in making sure that their distribution point is maintained."

Participant A: "You know what is out of sight in distribution . . .. When I went to San Antonio just to rap, los batos from the distribution center had 400,000 of Canto y Grito in paperback, and they had 150,000 in hardbound, and they took boxes of the book to where I was rapping and they announced after I talked, if anybody wanted to buy the book, [it would be] autographed in that process. They sold in an hour sixty hardbounds and I think they sold about 100 and something paperbacks.

"Se venden las cosas, it's very easy, because the people want it and any time that a writer comes in to speak, the persons are asking who publishes your stuff, how can we get hold of it? And we get a whole bunch of stuff on consignment. There is this Cultural Distribution Center in San Antonio, and there's where I would find my stuff and they've got books I didn't know existed."

Participant D: "That's one for the writer and the artists, and the distribution of that for the barrios también. So whatever this organization, there has to be some kind of management to keep this thing going, al mismo tiempo."

C. Concern for possible makeup of a reading or listening audience

Participant C: "Me parece que lo más importante fue what are we going to ask of this conference. That's what we have to and so far what we have been thinking is this kind of thing based on the idea, that it's a hunch. Maybe some kind of organization will be formed out of this workshop. A permanent organization of some sort and maybe there will be some funding for this, and therefore we would like to entrust the assembly with this idea: that if they are going to make an organization of any sort work, it publishes its material, what else? Therefore, it must include a publication component of some sort, whether that be through small publishers, university presses, foreign presses. Like we mentioned Spain. That a lot of people are using, as Plaza Mayor en España. That's just the publishing point, that it would be cheaper. Mrs. Galarza mentioned . . . around San Francisco where they are going at it like the Christmas package thing. They are sending out subscriptions for ten dollars a year and each person gets two packages of books in a certain area. Most of these are school teachers and they packaged this thing for distribution. We had four specific areas: (1) publications, (2) advertising, (3) distribution, (4) review and critiques. . . . [This] is a big follow-up on this thing that we haven't been doing. Ricardo Sánchez was really uptight about the guys in the writing business; they are not writing book reviews. We are not doing the basic thing, which is book reviews."

Participant E: "You have publication dissemination, which includes book distribution."

Participant C: "What we will ask of this conference--it's still in [the] rough, too--we will ask for a permanent publications component to be established . . .: number 1, publish; 2, advertise; 3, distribute, theoretical critical review . . .. What we need, too, is [a] theoretical staff and data sheets, etc., you name it, and the linguistic trip and all . . .."

Participant D: "That's just the initial thing we started to talk about; we just started talking about printing and all the problems y como se han quemado, etc."

Participant C: "We also mentioned a list of consultants through this organization; in other words, the organization does not exist, but we are telling it what to do."

Participant D: "What we are saying, that there is no system, no network, no organization, where at least there is an organization that has a list, a city, a university, a barrio, basically; that will be one of the main objectives."

Participant C: "We need consultants in two areas: one is actually in publications; in other words, if people want to set up a publications component for Chicano linguistics materials, language materials, or literature, art, then we should have some knowledge of how to do this thing and sometimes [it] is not a matter of how much you know as a consultant, but just that they come in and listen to you, not to each other."

Participant H: "When we talk about publications, are we talking about like como empezar a desarrollar un fondo de cultura popular, fondo económico de la cultura popular, algo así?"

Participant C: "I don't know because they are talking about an organization called something like Chicano linguistics, etc.; you know what I mean?"

Participant H: "Bueno, fondo de la cultur popular, fondo de la lengua popular? Ponle cualquier nombre, es lo de menos. Una casa publicadora que esté diseñada para trabajar en todos los campos, como digamos like literature."

Participant D: "No puede ser en todos los campos."

Participant G: "I think we ought to discuss less ideas concerning consultantships and things like speakers' bureaus, because I think it gets us into another area and we ought just to look

at publications or media in general. In the notes I read from yesterday, I heard nothing on audio. We are concerned with a lack of reviews and a lack of critiques, but this is part of broader questions. Is there an audience? We might have to face the fact that there is a problem right there. The other thing is that we have to concretize the notions we have about the vehicle for publications. I think we might just go ahead and set one model. The other thing is that when . . . makes some critical remarks regarding where it falls or where it doesn't, of course it involves publications so that it may help us in discussing what you would like in an organization--to be, to do."

Participant H: "Entonces hay dos cosas que definir, una, el campo que va a cubrir la publicadora y dos, is there an audience? And if there is como se publica y como se distribuye. When we were talking about limiting, que no se podía publicar todo, donde estaría la limitación?"

Participant E: "Depende de la organización. Pero esa es la onda, porque a mí me han dicho que de acuerdo con la definición de la sociolingüistica aquí, me están diciendo que somos efectos de la lengua y la sociedad o de la sociedad sobre la lengua, y las diferentes esferas sociales etc.; y eso no nomás se encuentra en estudios sobre sociolinguistica porque por ejemplo, en la historia, hay historiadores que tienen una audiencia por el solo hecho de como escriben. The way you write determines who is going to read you, so we have to be in the context of sociolinguistics or we'll be saying . . .. How would you go about defining it in terms of a publication house?"

Participant C: "It seems to me that we had agreed on supporting an idea of a permanent organization with the general areas of Chicano sociolinguistics and what this organization makes its presence known through the publication media or whatever you want to call it, its own media, output thing. We will have to discuss

three things in general: (1) audience (get some notion of the audience); (2) existing Chicano media, publication efforts; and (3) the vehicle that will be set up ideally by an organization concerned with Chicano materials and programs. In terms of the major things, we have this agreement."

Participant E: "Besides this vehicle, maybe the areas that we really need to hit. Once we get to one, two, three, there is still the fact that we have large gaps and being able to function. These gaps, no matter what we do . . . unless we keep people together in such a large organization, we will not be able to . . .. We still need to set down, not so many needs, but areas where we do one, two, three, or where we decide that [the] three we already know and that one we already know, and what can we do to make them work together. So we don't, and end up setting by . . .. I mean, areas where we can do one, two, three. That's in the case we find out we know our audiences well and the Chicano media well."

Participant C: "Where are Chicano people? Where are they most of the time, geographically? You have large populations in the urban situation, en los valles, en Texas, California, everywhere. We have people in the universities and the university audience is not the people that would want to buy a book in the supermarket."

Participant E: "If our people are buying books in every corner of the barrio, [the books] that are being produced in Mexico, I don't see why Chicanos can't do that kind of thing."

Participant H: "The only reason I raised that question is because la sociolingüisticas, if we say that, it means that we have to tone down the sociolinguistics jargon in order for the layman to understand. If you are talking about marketing our product at a corner stand in a barrio. O regresamos a la

cuestión que él dice, are we writing for university audiences? In defining the audience, I think we design the kind of work we put out."

Participant E: "If we limit [it] to sociolinguistics, it really narrows it down. If we discard this conference and we say we are talking [about] a model for Chicano publications, we have to make it."

Participant H: "But who are we writing for, para el pueblo? Estamos escribiendo para quién?"

Participant C: "There is no simple answer for it, like we say, you have your barrio communities, your valley communities, etc., where you have areas, where you have a homoneidad like, say, el sur de Texas, Colorado, northern New Mexico, you know, some rural areas. Really, what you are talking about is a class--a geographical breakdown. The question of whether you are writing for university people or an audience at large depends on what it is you are trying to do and how you want to say it. If somebody is going to do a sociolinguistics study, then it's going to go one place, but when you try to sell it in a barrio or supermarket, then you ought to know that."

Participant H: "Where does that leave us? Do we say then, we will produce and then whoever buys it, that is the audience? Do we identify our kind of audience and then address ourselves to that?"

Participant C: "I think we just ought just to identify audiences."

Participant H: "Entonces tenemos rural, ¿no o cómo?"

Participant G: "Well, large urban, small urban, los valles, rural, general rural, universities."

Participant H: "It seems that we agree we are going to write for Chicano people, no? Then we are going to open it to the large

mainstream of Anglo society and Latin America? Ahorita nos estamos conociendo nosotros y and instead of busting ourselves through our own research for the man, so to speak, can we bust ourselves for our brothers and sisters to the south rather than bust for the north? Do you know what I mean? Is it clear?"

Participant E: "Sure, that's thinking ahead."

Participant H: "Mexicanos are reading our sociolinguistics work, about chicanos, pero quién lo ha escrito? So do we address to that population as an audience? Can we identify that as an audience?"

Participant E: "I think that publications are a tool for a different means like when I prepare bibliographies. I prepare one for women at academic level and I prepare a different one for a Chicano conference that is political. Así es de que todo cae dentro de la norma of my work, but it's a different thing, we should be able to accommodate, and maybe, if a publication thing like this is going to be set up, it should be a publications and a clearing house where your marketing will work at different levels."

Participant D: "Actually we are talking audience and the material that it's . . . produced. Por ejemplo, your bibliographies, or if Ricardo publishes something, you wouldn't want it to go through the same structure for an audience. . . . I think that is a very different ballgame. When we were talking about the organization and you get into editorial policies, when your artists come to you and say aquí tengo este, ayúdenme a disseminate it. There has to be some mechanism set up, of course, with defining the audience or else he is going to say, this is just like Doubleday, etc."

Participant A: "Let's not confuse who can read what, la gente del barrio no está tan idiotizado como pensamos que están, yo conozco pintos that can give you a critical analysis without a formal, not even third-grade, education."

Participant C: "Yes, Ricardo, but linguistics is one area that I will challenge . . . because the linguistics people have a jargon--that I'll tell you, I, a college professor, I don't read that stuff. There are materials I am sure that this outfit is going to put out that I'm not going to read."

Participant E: "I found out that in Crystal one of the most popular magazines is Siempre, and that is not a fotonovela."

Participant C: "I'm not saying that; I'm talking about the specifics of a linguistic study. Your survey--did the people want to read it--the results?"

Participant G: "We can put it down in more positive ways, saying, how can we help our communities, or we can put it in a more negative way . . .."

Participant C: "One thing that we mentioned yesterday is the cost of the books, about half a day's salary, on the average."

Participant E: "I sincerely believe your public is there; the question is the marketing. I know that outside Quinto Sol, there isn't anybody that has marketed successfully."

Participant C: "How can you market unless you have a clear idea of your audience?"

Participant E: "I think that people who know how to market, market, regardless. Number one, they may know things that we don't know about identifying audiences expeditiously and cheaply. Yo lo que quería era un plan de encontrar alguna persona, algún grupo que sea bastante liberal in marketing que quisiera trabajar con un grupo de chicanos y que quisiera enseñarnos en una forma muy intensiva a preparanos en marketing. I know all there is to know about making bibliographies, but it doesn't mean that we are going to get all of our information if I have some inside information about how marketing works and we could make it work. Necesitamos identificar alguna cosa de publicación and I don't

know if that's possible, que sea successful, que haya triunfado ya que pueda damos más información. To me is marketing.

"To me this is just a fantastic crippling thing, si pudiéramos establecer una forma de trabajar con un grupo muy pequeño may be on a national level, but to work on this where people can start on marketing because marketing--it's a problem, it's not even a printing problem--because I know that if I know how to market, then we could do many things."

Participant H: "So what you are saying [is that the problem is] the formation and establishing of a publishing house . . . hand-in-hand [with] a strong and solid marketing staff as far as distribution is concerned, and I agree with you. Pero todavía, tenemos el problema de cuál es el producto that you are selling; one thing is to have a product and another to have the market to sell it in, volvemos a la misma cuestión, la audiencia, quién va a comprar."

Participant C: "Some people sell toilet paper and make it sound like you want to wash your face with it and they put perfume in it. That's what I'm saying, that's marketing, they'll sell you whatever the hell they want. They have created the need."

Participant H: "So is marketing and editorial."

Participant E: "Distribution is a solved problem; it is so mechanical and so logical. We have a small distribution staff and we distribute three thousand, five hundred books a month, no problem, like clockwork.

"Lo que te digo es que process is no problem, even cost is no problem, you add on cost. But on the marketing side, how do you know a product is sellable? . . . In such a way that people would buy where you did not know there was an audience. . . . I don't know a single Chicano that knows."

Participant H: "Marketing is the key issue, but la realidad de las cosas is that if x or y submits to a publication house, they

will edit your work according to what they think is marketable. So there is an ideology and a set of principles that goes into the editing of the materials so that they're sellable, and that is according to who you are selling to--the white middle-class majority, and they're what makes up the majority of this country. So that is who we are going to produce for, and if it doesn't sell there, they will not publish it."

Participant E: "There are major school distributors. I'm just talking [off] the top of my head. I'm talking about how do I approach it and how do I market? I have a feeling that they work up there like the major distributors that distribute thousands of volumes to the schools, who distributes your bilingual-bicultural materials. There are some major places who distribute our kind of materials at the academic level. For our communities I don't think that there's anyone in this country that has developed something for it. That's a wide open field. And if you are talking about money, millions of dollars, it's there at the community level. We are talking about twenty years from now; we are not talking about tomorrow. We have [the] capability in this workshop to crack into the marketing and that's the key."

Participant C: "In this audience thing, I would like to try to be inclusive of the audience because I think there are many audiences, for instance, what a lot of people have done like El Grito, who started geared at the university community [level] and then they . . . tried to expand. I don't know how well they have done, but they tried to go from the smallest audience to the larger audiences. It's self-sufficient, and included in that . . . is the marketing thing; they have said, it is Chicano, Chicano, Chicano. In some areas, Chicano is a political thing and they don't buy it, but if it's a Mexican or Spanish publication and it's in Spanish, they'll read it, they'll go for it, and again this goes into the marketing area and identifying your audience. There are different audiences and I would like to

include them all, Chicano community audience, Latin American, or Mexican, etc."

Participant H: "Lo que se está hablando aquí es sociolingüistica no? Y sociolingüística es un campo de estudio académico. Si lo es pero esto de marketing es sociolingüística también, the fact that este fenómeno lingüistico de publicar algo, la palabra chicano newspaper y que no se va a leer en ciertas lugares porque dice chicano newspaper y que en el sur de Texas se va a leer porque dice Chicano newspaper. The community changes even as we call it, the community may be in some parts of Texas. They want Chicano and maybe in some parts they don't."

D. Other media and the Chicano community

Participant A: "No somos mexicanos, somos chicanos, hasta las estaciones de radio de Juarez ahora dicen que 'lo que pasó el otro día con los chicanos', y tal y tal y tal más antes decían que no, que nosotros los mexicanos si somos de habla español que no somos pochos como aquellos y que están desculturados etc.; y que no tienen mi música ni cultura pero nosotros sí, ahora no, desde que radio KAMA (El Paso) empezó dijo que si uds. no son chicanos y no les gusta nuestra realidad, no nos importa porque ya sabemos que no los necesitamos. It's really having a beautiful impact on music on the youth."

Participant E: "Specially in the music because when I was out in El Paso, there was only swing and American music y ahora los noto con mis sobrinitos, etc. Now they are not like we were; now they have got Chicano music. Now the radio is sensitizing your uptight middle class. Our own station in central Texas is playing Chicano music and everything, but they are not moving it; they are not promoting. Se puede utilizar el vehículo que ya existe del radio, por ejemplo, en Texas le toca a todo la

comunidad, toca a todo el mundo y podríamos utilizarlo para public service announcement and that kind of thing for promoting the cultura."

Participant H: "One of the things we want to develop in addition to a publishing house is una compañía grabadora donde produzcamos . . . ."

Participant C: "I look at what the kids are doing, the things that they are seeing like Sesame Street--. . . more surreal--the electric company--. . . really a trip. They are fantastic."

Participant E: "I've seen only one--Carrascolendas; the effect of Carrascolendas on the kids is phenomenal."

Participant C: "With tapes like that . . . . All these things we are talking about, could be put on tape.

"Are we thinking too much in terms of the written word? And not enough in terms of the visual and audio media that maybe could get out our poetry and writings better than the written word."

Participant G: "En términos de publications, la cosa no se ha hecho bien bien tal vez, porque hemos hecho muchos errores y estamos confusos y we got to straighten ourselves out because we are the ones that are doing it. But when you think in terms of TV, radio, films, entonces la cosa cambia--there is an audience that is easier to move."

Participant H: "En primer lugar la poesía debe ser leída."

Participant E: "We have the basis for it. Mi programa favorito era 'El rincón del poeta'. ¡Hay que poesías! And it's not that long ago. La cosa es que we have the tradition for it."

Participant C: "Our tradition is oral and even yesterday and three hours ago, we were thinking and talking about the written word. I got to thinking; I think we have an oral history, tradition, and what do we do with all history writing a book; why don't we play on the radio? Maybe the emphasis here in this

conference should be to tell this assembly that we need both of these things, and maybe for specialists and all kinds of linguistics, the written word is yes, but . . . we are going to develop applied linguistics now. Then we develop the taste for tapes and books."

Participant E: "I wished that every book of poetry that we produce and all that beautiful literature and that we could get all the other audience. Déjame decirte before we leave the oral tradition, that community service for the blind and handicapped produces all these tapes and records and libraries and let me tell you that there is the biggest problem in getting Chicano materials for our Chicano services for the handicapped and blind. The dan para puro latinoamericano y mexicano. This would be essentially not only for the community; but for the blind and persons like me that are into library services are having a terrific problem in that these things are not submitted to the Library of Congress.

"So [it] is a service to your community to see all these books recorded. We are talking about a much more extensive thing, because you have a book written and then recorded; they are reproduced twice for the use of the people that cannot have access to them. Esa gente es la que está completamente a expensas de las servicios de bibliotecas and whatever they get, they give to them. Es lo que está diciendo Juan Rodríguez. You compile this cosas y luego las pones donde la gente no las puede usar."

Participant E: "We are talking about media like radio and TV for its own utilization. We did produce some stuff and unless you get it to the radio packaged so that they can sell [it], you are not going to get anybody to buy it. But if an organization like this can produce it, you test around the country y si pega, then the other stations would want to buy it. That's the reality."

Participant E: "Has anybody really researched Chicano music?"

Participant H: "Es un campo donde se debe estimular la atención en otro nivel. Yo he encontrado que los sones, la música en sí

es preciosa, pero las palabres. Que bruto, se la pasan llorando, si no estás matando, perdiste a la ruca y te la pasas llorando. I don't know if that's the kind of music we would want to perpetuate. Yo veo por ejemplo, el trabajo que hace Daniel Valdez y su música llora pero su palabra te levanta. ¿Luego las chavalitas de dónde agarran esa tradición? El elemento del radio es tal vez el más poderoso que existe porque no nada más le pega a tu coso, le pega todo tu sistema nervioso. El otro elemento que se debe complementar es la palabra, it must uplift us, que no nos deje ahí clavados. Me parece que la onda de terminar uno crucificados pues no. Tiene que haber positive images. We must match musicians with people that are in different fields. Por que no podemos juntar a unos músicos y a unos historiadores."

Participant E: "That's one thing that we never had a Chicano conference on--the arts--where we can bring the musicólogos and the song writers, etc."

Participant H: "Entonces we are talking about a compañía productora de cintas, de discos, de films sería una idea traer músicos y desarrollar temas. Yo he visto al prof. Paredes dar una clase de historia chicana con tres corridos. Un chavalito que se sienta a escuchar eso es como tu dices people get more used to a full media. You got a guy that's entertaining and at the same time elevando the conciencia."

Participant G: "Now we have Chicano rock groups that are doing pretty well; there's no problem with them; but there's a record and LP of real good corridos that could be put out under commercial indications. You can't get it all out in a block form . . .. Alguien debia de grabar esas canciones."

Participant H: "La onda de la cuestión de la música no me parece que debemos centrar nuestra atención en una sola clase de música. Una de las cosas que nos pasa es que tendemos a estereotipificar lo que es nuestro o sea que dentro de nuestra música no nada más

hay corridos, hay cumbias, polkas, etc. Usar todos eso medios medios musicales e identificarlos como nuestras, darnos una opportunity para reconocer todo el espectrum de colores que existen musicales en nuestras tradiciones. We identify the corrido because it was given birth durante la Revolución mexicana, por eso lo identificamos pero los otros medios musicales pueden ser tan revolucionarios como cualquier otro medio. La música es solo un instrumento, un medio. Hablar de nuestra experiencia usando todos los medios musicales a nuestro alcance, no limitarmos a una solo forma."

Participant G: "Sí se necesita algo para producir colecciones de música chicana porque si alguien quisiera un LP de chicano music a donde va?"

Participant E: "The amazing thing is that other than popular markets where you can push through your radio stations, you don't even have to push them; they are already using it; but other than the popular market, there are schools . . . good to provide materials, and . . . right now they are buying Mexican material because the universities . . . are limited, but schools are not limited now, with Title . . . and . . . have money to be used for media, a certain amount; and you have a pretty large budget that can be used for media. But they don't have it. The same thing with poetry, Spanish poetry, but they don't have a source to buy Chicano poetry. And there would be a limit, but there's a lot of school districts to buy these collections of folklore and poetry, and I see that there would be a market for it. The bands need to know, the Chicano bands, the Chicano school district bands do not have the scores they need to know. There is an audience in school districts."

Participant H: "Hay menos gente distribuyendo esto. Hay más gente escribiendo, produciendo libros que cintas o discos."

Participant E: "We are not producing the kinds of books that we need to write. Don't get me wrong. I'm glad we are producing

what we are, but we are not adapting them to the schools. We need biographies, we do not have adventure, mystery stories, and my kids just swallow them up. We don't have the biographies of people that there should be . . . biographies about."

Participant H: "Parece ser que estamos dejando el nivel más académico para llegar al nivel más pedógogico o didáctico."

Participant C: "Lo que sería la sociolingüística aplicada. Resumen: la palabra, written page, records, movies, number one. We are thinking about establishing some kind of archives or archivos and for that we are going to need a librarian, a trained librarian. And it does not have to be in any university; in fact, what we are saying here is that it should not be in a university. A university should provide the resources, but it should be in some small place."

Participant G: "It's not so much the fact that it is in a university or not; the thing is that it's only there."

Participant H: "Cómo se venía la idea de identificar diferentes lugares como el suroeste, o en el centro de los Estados Unidos, que fueran stopping points for something like a traveling library. I'm going back to what we said before from El Paso. Maybe the idea of taking the library to the people instead of people to the library is one of the focusing points."

Participant C: "With this archivo or library, we need a librarian or librarians; we need somebody that would be at a central point somewhere; and you need specialists to gather and send these materials that could be in specific places. And then a list of escuelas, centros, etc. . . ."

Participant E: "One of the essential things is the methods of retrieval and that is what we need to find the means of for getting them out. Like he said, one thing is getting them out, the mechanics of it, but the legalities of getting things out is another. . . ."

Participant C: "In publication and distribution we need some business agents. We need a business agent of some sort. I'm talking in terms of personnel now; you know what I mean? Once you talk about doing this thing, it is going to turn into people, not just places and things and structures. Do we also need, besides the archivos and the publication and distribution components, a training and consulting center for interns for marketing business that will research and identify markets for each medium and distribute their work through the sociolinguistics organization?"

E. The exact function of the Sociolinguistic Conference in the resolution of the problem

Participant H: "I really believe that Latin America is a market. Believe it or not, Miguel Méndez en muy poco tiempo vendió más libros en México que muchas gentes han vendido acá arriba."

Participant G: "But wasn't his idea to try to reach the Chicano artist, not so much the Mexican artist?"

Participant H: "Sí, pero lo graciaso de las cosas es que como estaba en español se vendío en México."

Participant G: "Como está en español y en un tipo de español la gente en las universidades no lo lee, so who's he writing for?"

Participant E: "With a thing like this, you do need an editorial board and you need some very clear objectives of what you are going to do. Obviously you may want to go around from sociolinguistics tests to fotonovelas. You may want to do that. On the other hand, you may want to start out one or two years and just do sociolinguistics tests aimed at the university, high school, and elementary school."

Participant H: "Pero tenemos que buscar un lugar donde empezar claro que si nos vamos a limitar a publicar y distribuir, you know,

worldwide pues de aquella, but we have to start with something and it may be the schools."

Participant E: "How about academic and schools?"

Participant H: "Frankly, cuando yo estaba leyendo la introducción de lo que se iba a tratar esta conferencia pues yo lo leí y lo leí y lo leí y I'm supposed to be an educated man y no lo entendí."

Participant C: "Everybody who came here felt the same way."

Participant E: "Academic and schools."

Participant C: "That involves a lot of people."

Participant H: "All people go to school ¿ qué, no? I'm talking about elementary, junior high, high school; the majority of our people at least get to seventh grade. And at least you focus on elementary school, which is where the majority of the people go. Maybe my concept of sociolinguistics is very narrow and that's the problem."

Participant C: "Publication and marketing of Chicano materials is all too often dependent on sociolinguistic phenomenon. We are talking sociolinguistic phenomena here."

Participant G: "One of the problems is the different languages in the Chicano community."

Participant C: "For the purposes of this conference, we have to summarize: We agreed that publication and marketing of Chicano materials are dependent upon sociolinguistic phenomena. Types of materials, types of audiences, the very languages of the community are all determinants which must be researched, studied, and criticized. We need people specifically trained in marketing."

Participant H: "For the audiences, we defined that there are sociolinguistic differences."

Participant G: "Also class and geographical."

Participant E: "I think our Chicano papers can stand a lot of analyzing if we had the means to do it. They're so successful. Y digo la verdad. Porque they are all-encompassing. En Crystal, which is the only one I ever contributed to--but it could contain local news, local editorials, widely read by both kinds, just like the gringo paper was widely read by both kinds, but this was a highly political thing. But I would be very comfortable contributing an article on married women, and it could easily be published here. I agree with you in that you can't say just academic and schools; there's a lot of people out there. But I think as an aid to analyzing the community out there, maybe the community, the Chicano community, the Chicano community papers. And I don't mean just the ones published now, but the ones published at the time of La Fuerza, etc., and others. Those would be good to point out what it is, what kind of content is . . . on the community level; if people feel uncomfortable with academic and schools, then we need to go to the community."

Participant G: "What have we done wrong, then?"

Participant A: "In MICTLA we had a lot of idealism. They would ask us for copies and we would send them, but many times they wouldn't pay--the Chicanos, nunca pagaron 5, 6, 20, 30, 40 libros. We didn't know what the hell we were doing. We sent them to a lot of people in the wrong places.

"Our books were sold by word of mouth; en los barrios I found out that many people do need them. If we could have put an ad in Saturday Review, we could have sold a lot. What we needed was advertising."

Participant C: "The university professor is the guy--he receives brochures and sticks them in a corner."

Participant A: "Un grupo the chicanos mandan brochures anywhere y queman a todo el pueblo. The community has not been dealt with in the level of integrity. Not unless we are into publishing, filing, distributing. The editor in a publishing company told

me, 'We dig your book; we really want to publish it, y todo, but they won't give me a budget. It doesn't matter whether the Chicanos make it or not; the only thing we want to do is when anybody confronts us about our lack of sensitivity, we say, "Well, we publish Ricardo, and he's an angry . . .."' La realidad es that we are going to have to publish our own."

Participant H: "Even if we develop our own, si usamos el lenguaje popular del pueblo el cual es bilingüe, one way or the other, digamos, en California es más inglés que español, en Texas hay el otro extremo, es más español que inglés. It's bilingual throughout. Si nosotros publicamos algo en lenguaje popular. Tomemos Sembradores, it could possibly be, si hubiera sido publicado en inglés, a major work, and somebody would have tried to pick it up, pero como se publicó en inglés y español, aquí allá esta limitado, tiene una audiencia, limitada. My concern, as a writer, es que por un lado yo me doy cuenta de que si yo quiero vender libros y quiero que aquellos imágenes se desporramen, lo tengo que hacer en inglés. ¿Me entiendes? Si yo me pongo a escribir en puro inglés yo sé que ese trabajo ya que ese trabajo que ya se ha publicado dentro del contexto de una publicadors chicana o una publicadora norteamericana, su distribución va ha ser mucho más amplia por el solo hecho de que hoy más población que hable inglés que gente que sea bilingüe. El problema es el siguiente, hasta que grado estamos dispuestos a selling ourselves to the marketing criteria. I know that in marketing right now is material written in English. I know you can get out that way pero no sería honesto. That is part of the problem in publishing pertaining to us. ¿Usamos o no usamos el lenguaje popular, reflejamos o no reflejamos una conciencia dialéctica en el bilingualismo que se tiene que reconocer no? If we go back from one language to the other, it is because we can say something in one language better than in the other."

Participant A: "I don't see bilingualism as going from one to the other; we are both at the same time; we are síntesis. No puedo escribir just in one language. We have to have integrity."

Participant E: "We have to see that high schools don't have a bilingual program, ed courses, so that high school students are not coming out bilingual pero te digo that escuelas are going to be crucial."

Participant A: "The thing I'm trying to say is that we don't switch from one to the other; we don't live in different compartments of our being. Naturalemente el proceso surge, emerge, como hablamos y como pensamos así vivimos."

Participant H: "That's not the way we write; most Chicano writers in all fields, whether we talk about history, sociology, you name it, most están escribiendo en inglés porque reconocen que el producto de lo que escriban va ha ser más fácil distribuirlo en ese nivel porque digamos hay una marketa más grande. Yo lo veo como un problema porque a cierto grado dice uno you want to be effective at the highest level that you [can], so do you include as a criterion, say, a publications component that all materials would be published bilingually. And eso es fácil, pero una vez que están entretejidos cómo."

Participant E: "Bless Me Ultima fell short [of] . . . success--was mostly done in English."

Participant A: "Do we commit suicide in terms of what we are, no como artista, o poeta, etc. I would say I will not commit suicide."

Participant E: "Let me tell what happened in my field of bibliographies and libraries. It has to do with the language, so closely tied to language. We don't give library service in the communities because some guy says they are illiterate, OK. It seems to be a very important part of the marketing strategy and even in production strategy . . . to establish some kind of literary survey.

Like in my field, we need to justify the kinds of materials that the libraries are buying for their use. Libraries are being criticized that they have so much of this or that because Chicanos are illiterate anyway, and when do they open them up, they only give services a los niños because supposedly los niños are the only ones that know how to read and write in English and they don't buy books in Spanish because the kids can't read in Spanish."

Participant A: "When a Chicana in El Paso bought a bookmobile y que biblioteca del pueblo que quién sabe que. All of a sudden circulation of books in El Paso went up by a thousand percent in two weeks. Entraron los barrios. Y no nada más las chavalas, las viejitas y los viejitos estaban leyendo. Lo que está pasando es que la gente está leyendo porque se entra a los barrios y una bola de chavalitos primero y de repente de todo tipo gente. People want it."

Participant E: "You can't clear it in your mind. I know that people read a diversity of things, from Siempre to La Verdad. One thing we have not established in the library field and I think in your field is that something, maybe a literacy project, urban, rural, other areas, mid-west, southwest, etc., to see what literacy level people have in English and Spanish. I found out que aunque la gente sea limitada en lectura en vocabulario no está. El radio, el radio mexicano, más bien en los pueblos chicos está a todo dar, they may be illiterate in terms of reading and writing, but they are not in media. The vocabulary is large, but again we don't have anything to substantiate to justify in getting funding for producing something. But again, in terms of vocabulary and comprehension levels, to what you produce in radio, la gente está bruta para eso. La gente más humilde tiene en vocabulario que en la comunidad americana no se conoce nivel bastante alto en vocabulario. And that affects media."

Participant A: "Los educados en nuestra raza son los que menos conocen palabras. El colegio no tiene linguistica pesada, estructura sí. In terms of media, it's important."

Participant E: "Because you may know that you don't have to talk down to people. Vocabulary and literacy surveys--these are concerns."

Participant H: "One of the things that people would want to do in identifying and stuff like that."

Participant E: "And the kinds of materials to be produced and the marketing of this material. Now if you have a Spanish text and you say este libro lo quiero publicar no me importa si se vende entonces, you are going to have to know what barrios . . .. We have radio, but we don't have much TV."

Participant D: "We are still in the documentary stage, which has validity in terms of expressing people."

Participant G: "En primer lugar el proceso de entrenamiento para hacer películas es muy difícil. Ahora se puede hacer o no se puede hacer yendo a las universidades de todas maneras cuesta mucha lana. [An]other thing is the unions are against . . .. You are completely out of the social circles in which se maneja la cosa. If they don't get the experience . . .."

Participant A: "Es el mismo problema en todo la forma de comunicación y arte, y una parte de esta polémica es do we commit suicide, do we express our reality such as it is, or do we conform?"

Participant E: "I think in radio we are successful in some extent. Maybe if we wanted to sponsor some program with Chicano history . . .. I don't think we have tapped it."

Participant A: "Como en radio KAMA en El Paso, son chicanos que no saben hablar inglés o español y nosotros nos curamos. Lo que tiene es que es muy informal y la gente capea comienzan a leer las noticias y la gente se ríe pero they keep turning on. El Pocho aunque se avergüence de ser pocho tiene unas cositas que simpatizan."

Participant E: "They have community activities and things that are going on."

D. Formal statement of the resolutions to be presented to the conference participants as a whole

and

E. Discussion of the exact meaning of the appeal to the conference members

Participant C: "We have a summary of the last two days: One of the root problems in publications of any Chicano materials has been the fact that the organs of publication have never been fully elaborated. The ideas that the publications workshop will present to this assembly at first glance may be too elaborate. They may seem to embody unattainable goals; yet every person who participated in the discussions has had many sad experiences with the Chicano publications both in the arts and in the sciences. Types of materials, types of audiences, the very language of the Chicano communities are determinants which must be researched, studied, and criticized. There are classes and geographical differences which must be specifically identified before any published product is expected to succeed. The publications workshop therefore recommends [the following]: (1) that the proceedings of this first Chicano exploratory conference on sociolinguistics be published at the earliest possible time; (2) that under the aegis of an organization resulting from this conference, an organ for publications be set up. We recommend the following functions and structure for that publications component:

1. The organization will have archives, a library, and . . . a librarian and secretarial staff, and qualified specialists to gather and disseminate information.
2. A clearing house that will be in charge of (a) publication, (b) distribution, . . . [with a] business agent and staff of legal consultants.
3. A training center would be established for training interns who will be involved in marketing research.

How does it sound so far?"

Other participants: "Fine. How are we going to do this?"

Participant C: "I don't think we have talked about that yet. What's going to happen at that organization meeting is that it's going to be announced. First of all, that we do have money. I think that out of this conference, about eight people did not show up or something like that. We are going to have money to bring together an executive committee to form this organization and actually plan the procedures, step by step, of the parent organization of sociolinguistics. There's enough money to bring together three or more people to talk about editing and to publish the materials as we have asked. I think that this group should definitely have a representative on the editorial board, because we have been talking editorial policy all along and I know that the group is going to form this last thing that we asked for: that 'the three elements of the publications components should be coordinated through a subcommittee.' And the executive subcommittee is going to be the editorial board. The group that does the editing of these proceedings will then go on to be the publications component, the core of it, anyway.

"The people from the executive board will then probably become the officers of the same organization--you know what I mean. It's going to have to be mixed. This kind of organization is going to require a making up of a new workshop of pure theory. Some of that stuff is going to have to be published. Then some of the far out stuff is going to have to be published, too. For the editorial board of the proceedings, [I nominate] as Volunteer, Marta Cotera, with Alternates Ricardo Sánchez and Gustavo Segade."

Participant C: "[Here is a] summary of what we will ask of this conference: That a permanent publications component be established to: (a) publish, advertise, distribute theoretical and critical research publications of the organization; (b) prepare a formal list of consultants for fomentation of publication organs

throughout the Southwest, whether they be institutional or independent; and (c) form a nonprofit publishing organization."

Participant A: "Again, I think that we have to add, to make sure that whatever is set up is not just defensive on the academic level, and that there is no prostitution of the reality of our people."

Participant D: "How do we make sure que lo que estás hablando, de lo que todos estamos hablando, de tu integrity y de his integrity y de mi integrity is carried on other than the fact that we are just going to say it?"

Participant B: "Whom are you going to publish? Are you going to get senior citizens, publish for children, for youth?"

Participant D: "Everything is secondary; what we have to do, the important thing that we have to hit on is to make sure that whatever esta revolución o lo que sea of this conference are number one: published. And in publishing, those things you set up a precedent of some sort so that a publishing unit of this organization is set up. And once that is set up it should in a way give them an idea of this conference. It should develop its own outline as to what it wants to publish. Hopefully, it will publish whatever is significant in terms of children or adults or senior citizens, or retarded children, etc. . . . . But I think that when you get down to the nitty gritty que estamos hablando."

Participant C: "You are . . . going to have to have an editorial board sort; you are not going to publish everything that comes in."

Participant D: "What I'm saying now is that you are talking about the mechanisms of this thing. I say set up the mechanisms primo a ver si va a jalón."

Participant B: "Of course, I'm worried that you publish just for the elite."

Participant C: "This wording is not by any means complete. What I'm saying is form a list of consultants from anything--publications, organs, and what I mean by that is that in there is where we are trying to go. Those institutional and independent units . . .. Yeah, I see what you mean; we have to have a statement saying something about this idea. Our goal is to try to get this stuff out as a nonprofit situation, at cost, if it were possible."

Participant B: "And there are certainly ways of doing it . . . economical . . . there is a variety of ways of doing it. But maybe you don't need the costly things to do . . ."

Participant C: "We will tap whatever we can. So far we've mentioned small publishers, large publishers, university presses, foreign presses; Spain, Argentina. Let's say that we made a list of a Chicano studies teachers' literature or whatever. This guy, for a ten dollar subscription per year--he distributes a bag twice a year, a bag of books that have not been distributed. Maybe those people, if they look at that thing and they subscribe and do some reading, maybe they'll start orders and this is one idea I thought I'd mention. What they're doing is just general, cosas que profesores al publicar por su parte tienen 500 copias y no saben que hacer con ellas. That's just an idea for some of those things. Like, if we were going to play this consultant game, we have to be able to consult."

Participant A: "What would be a trip tambien is a Chicano-book-of-the-month club. But what I'll like to see done . . .. There are a lot of artists in the community. Why don't we start talking about the creation of a Chicano commission of arts and sciences? We can do a number of things; we can do a historical thing on one level and there's a bunch of people to start with--all kinds of things that they are doing that are meaningful and give them some kind of award or recognition. A commission así of arts and sciences, and every year the most significant thing could come

out as a documentary, whether it be a movie or whatever. It would be something for recognition and publicize a lot of it. It's groovy to have a contest for people to start the publishing, but the other thing is like somebody, at some point . . . the Chicano community at some point, must deal with perhaps the top novelists. We've got John Richards, I mean in terms of literature, nobody can touch Richards, I mean Richards stands anywhere in the world. His power as a writer is fantastic. The arts of sculptors, musicians, y todo, you know--an academy of arts and sciences."

Participant C: "Some idea of words. For what we are dealing with here in this conference--not only would we deal with creative works, but especially research, etc."

Participant A: "Why do you think I said arts and sciences? I think we need these things. We can compete with the others. It's a realization we must affirm."

Participant C: "Tu sabes que va a pasar con una cosa como awards. Any kind of awards group that puts itself together, to say that such and such should receive an award, it's going to be criticized. You have to go ahead and do it anyway and really believe in that thing."

Participant A: "I don't want it to be a couple of vatos from the university. The reason I don't want it that way is not because I'm afraid of criticism . . .."

Participant C: "I'm talking about that; even the best will get it."

Participant A: "What I would like to see represented is a broad spectrum of thought from our community [as broad as] possible. It's a reality that we have to deal with, que todos estamos enregionados."

Participant C: "Yes, like six different regions."

Participant A: "Six? There were about two thousand. I'm sick and tired [of] seeing from the movimiento nothing but anger . . .. I see a lot of people doing beautiful things; there are so many Chicanos and Chicanas doing beautiful things, and there's nobody to say to them, this is so fantastic, what you are doing. Maybe we can get a few people and show, mira La Raza can create; that's recognition . . .."

Participant C: "So we have the idea of some kind of awards. We have mentioned the Ron Jones award. The idea is [to] have a kind of subscription package that is sent to the subscribers twice a year. The works would be from independent publishers or college professors or all the kinds of different people who publish their own stuff. Or things that haven't been selling in some distributor."

Participant B: "There are many high school teachers and many elementary teachers and others who wanted an alternative in teaching, who believed they were getting a lot of nonsense. So they were willing to help out in the sense of distributing and all . . . that. They had one center--and I think they called it the Sunshine Center--where they had all types of scrap materials and books, and you could go there and get all you wanted, two different times for fifty cents. The idea was very economical--things to get them to give them a new approach for teaching, their experiences . . .. This is all teacher-oriented. If what they have done was successful (young teachers, teachers from all over America), or what they wanted to do but didn't know how to do it, they would write to this center or tell about their experiences in different areas. They paid ten dollars a year for their subscription. And they had a limit; they had all the subscribers they wanted to take and then they wanted to branch out."

Participant C: "I can see there is a lot of possibilities of doing this thing. If we wanted to play consultants, this is the kind of idea you could take to small groups. An idea that you

could take to ten universities or around here anywhere, just making sure that you hit all universities, and they establish some kind of distribution center. A big box of bags in the bookstore or whatever. Anothing thing, is how do we break into the supermarket racket? That's a place for having books in racks; does anybody know how it works?"

Participant B: "I know there is a central distribution for each . . .. That central distributor decides itself what he's going to put in the various areas. Various places may say we want this or that, and they will send it. You have to have somebody crying for a particular book other than on sex, or one book on Russia, or a popular love story, etc. . . ."

Participant C: "I think in terms of including other media in this statement all the time because the written thing is superimportant, but the posters and all the other things are important. . . . Like the festival of Floricanto--I went to that thing, I was one of the ones who edited that cosa and we sat there for a sixteen-hour day, listening to that whole conference because they would not let us view the tape because that costs two hundred dollars a minute. If they let you view their tape, they are going to charge you two hundred dollars an hour, and the guys say, 'That's show biz,' so we edited the tapes from the audio. We audio-edited a video tape; that's stupid. And then the actual written situation I got into some of the editing, but not all of it. Even a three-page introduction, part of it, words of it were changed and that choked me to death because I was talking about mythic and historical reality and this person put down myth or reality and he just blew my own point. Everybody got edited to death. Todavía nos estamos tratando muy mal. We'll get together again in the morning to polish some statements . . .."

IV. Analysis of the Workshop: Group 7

None of the participants in workshop 7 were sociolinguists. They were, on the other hand, experienced authors, publishers, librarians, etc., and they approached the objectives of the workshop from a number of perspectives. Indeed, their discussion, though mainly centered on the publication and dissemination of Chicano belles lettres, is nevertheless most pertinent to the general situation surrounding the publication of Chicano materials as a whole.

Group participants considered a variety of elements which have given rise to existing problems and their recommendations to the conference participants as a whole were most valid. That the group which evolved from the conference, The National Council for Chicano Sociolinguistic Research, did not establish the recommendations of group 7 as a first priority, does not mean that in the future they will not be of great use to the association as a whole and to Chicanos everywhere.

WORKSHOP 7

Edited

by

Guadalupe Váldez-Fallis

Topic: Problems and possibilities for publishing and disseminating diverse types of Chicano language materials.

Chairperson: Juan Gómez Quiñones

Participants:

Mrs. Ernesto Galarza
Gustavo Segade
Ricardo Sánchez
Ruben Peña
Horacio Minjares
Marta Cotero
Phillip Ortego
Alurista

Notetaker: Ana María García

Workshop Objectives:

The workshop, as its title suggests, had as its principal objective the discussion of the problems surrounding the publication and dissemination of Chicano materials. Such discussion naturally involved the exploration of the various available options for publication and dissemination currently in use, as well as an examination of other conceivable possibilities in which the expertise of various Chicano groups could be utilized.

Discussion

The discussion which took place within the workshop proper centered upon the following aspects:

1. Problems surrounding publication and dissemination of materials.

2. Problems surrounding the lack of marketing expertise by Chicano establishments.

3. Concern for possible makeup of a reading or listening audience.

4. Other media and the Chicano community.

5. The exact function of the Sociolinguistic Conference in the resolution of the problem.

6. Formal statement of resolutions to be presented to the conference participants as a whole.

7. Discussion of the exact meaning of the appeal to the conference members.

Discussion followed the outline given above. Some excerpts have been included to make clear the character, tone, and mood of the group.

Problems surrounding publication and dissemination of materials. Discussion opened with a remark from one of the participants that he had had a publication organization (MI A) in El Paso. Problems included a method of distribution and a method of collection of payment. This participant had had his book, Canto y Grito mi Liberación, published by Doubleday as a paperback. The Doubleday editor had told the author that it didn't really matter to the publishing company whether the book was a success or not so that it was not being pushed or publicized. This group member thought that much Chicano material that is highly publicized is meaningless and a distortion of the reality of the Chicano. Another participant remarked that the author had fallen into a traditional trap: Publication does not mean advertising and distribution are necessarily included. One group member said that Z. Acosta had had the same experience with the Straight

Arrow Press and that all publishers did much the same thing. Books are purchased so that the publisher can acquire the rights for sale to cinema producers. What seems to be important is not in what language the book is published but what material is contained in the text.

The first participant said that reviews of publications by the Chicanos are lacking although linguists, historians, and literature professors are available for reviewing. Many people in the academic world are more apt to protest intrusion than to promulgate anything to help the Chicano develop a "meaningful philosophy of life, one that speaks of liberation on all levels, not just socioeconomic, but political and so on." Furthermore, probably the publishers would say that the market for readers of good material is small.

The author of Canto y Grito said that, although Doubleday was not promoting the book, he saw copies of it in many cities and gabachos were making a comparative analysis of Canto y Grito:

> el proceso ese con el proceso de concientización de Pablo Sierra y está muy loco el tripe ese porque mine is a cábula, you know, and Liberación también es cábula and it is really . . . beautiful ....

The author went on to say that the Chicanos are not promoting the Chicano movement and have not developed a meaningful philosophy themselves. Another group member pointed out that literary critics and people interested in this type of writing should start doing book reviews. The author said he was sick and tired of apologizing by the Chicanos and that if the publishers in this country do not want the Chicano writers, Europe and Latin America do.

One group member brought out the point that the Chicano public usually cannot afford to pay five dollars or more for a book. The author of Canto y Grito agreed that one of the problems is publishing a book for sale at a price that people can afford and that he would like to publish all kinds of material and just give them away so the public could have them. Still another participant said that her husband was publishing books for children himself and hopes to reduce the price from a dollar and a quarter to one dollar. She went on to describe the difficulties involved in publishing her husband's book, Barrio Boy. Notre Dame was interested, but had no budget for publicity. Then Ballantine published it as a paperback on sale for a dollar and a quarter, but Ballantine did not promote it. She felt that Barrio Boy should be available to the general public and therefore should be put on sale at a bus station, for example, instead of just at a college bookstore.

One group member said that Ramírez set himself up as a Mexican distributor in San Francisco, and was having difficulties. Again it was mentioned that people buy but don't pay or can't pay; the problem here is distribution.

The author of Canto y Grito remarked that he had another book for publication which dealt with "la realidad de nuestra gente, en términos de lenguaje idioma de donde venimos netamente without being scientific about it." He felt that it should be published because it shows how the Chicano really lives, but he did not see anything beautiful in poverty and was not going to fantasize it.

It was said that publishers screen manuscripts with a "censored pencil," and that if the publisher does not like the work, it is not accepted. MICTLA published anything, regardless of political perspectives or other motivations, as long as the work was written by a Chicano or Chicana and was created from Chicano reality. This was brought up as a question of editorial policy.

The discussion then reverted to the difficulty of finding a publisher and the fact that some authors have gone to La Plaza Mayor in Spain for publication, but the organization did not distribute or publicize. In other words, it is a vanity press. Someone suggested Argentina, where the cost is less and distribution is available.

The group then returned to the subject of editorial policy. It was said that editors should not edit what they do not know about, such as language.

Again back to the general problem of publishing. It was agreed that the problem can be subdivided into four areas: (1) publication, (2) advertising, (3) distribution, and (4) book reviewing and critiques.

Problems surrounding the lack of marketing expertise by Chicano establishments. At this time, publishing as a business was discussed. One participant said that a poet cannot be a business agent. There do not seem to be people much interested in the business aspect. Another group member suggested contacting key executives in a large wealthy chain who would be willing to answer questions. The marketing element is important, as are advertising and circulation. One

participant said that the market is there: "When you start looking at the population of hispano porlantes, you are talking about 20 million people who can be reached." The problem is reaching them.

One aspect of marketing is literacy. One member suggested literacy surveys, awareness surveys, to determine how many people can read Spanish or are bilingual. It was further suggested that the public libraries could be pressured to acquire Chicano materials if literacy can be shown. A service for consumers was suggested because what people spend their money on is what they consume most. Knowledge of what Chicanos spend their money on throughout different areas would give a basis for dealing with advertisers and agencies.

Again the problem of distribution was brought up. One participant thought that the community level should be sought, the level dealt with in advertising. The discussion now digressed to the question of authors: Spanish-American and/or non-Spanish? It was asserted that authenticity and nonstereotyping are the most important elements in the work, and that non-Chicanos probably could not make very valid statements about Chicanismo; Chicanos should "open" the literature.

Coming back to marketing, one participant said that perhaps nobody has really tapped the Chicano market, a process that would be very costly. Another participant added that the Latin market should be considered along with that of the Chicano; otherwise, authors would be regionalizing themselves, a socially bad and politically counterproductive situation.

The subject of schools and other organizations was next discussed. One participant said that high school subscriptions to La Luz were beginning to increase. Another member of the group said that the group had not really discussed Chicano organizations, such as new education programs in Texas; he also mentioned the Association of Mexican American Researchers (AMAR), recently founded by José Cárdenas. Another person mentioned the Chicano Barrio Association (CHIBAS) in El Paso.

Again the difficulty of having material published was brought up. One participant said it was hard to find a publisher for fiction, but the New England Review and the Connecticut Review, for example, are much more receptive. Also, the anthologies are beginning to take an interest. One participant felt that a publisher who does not consult the writer about certain details is wrong. Another said that publishers should assume some responsibility and proposed that a statement be prepared about what publishers are doing and not doing. Still another participant said that letters should be sent to publishers protesting about treatment of Chicano writers: ripping off of manuscripts, potentials, royalties, lack of promotion. This last participant felt that writers would fare better in their own localities with their own publishers, even though small publishers can't or won't get distribution. A group member said that the American Association of Publishers should be sent a letter protesting the lack of responsibility and total lack of distribution of Chicano materials.

In respect to advertising, one participant suggested that letters be written to such companies as EXXON because Chicanos do

buy from EXXON, and EXXON should be advised to buy advertising space in Chicano magazines. This participant mentioned a short documentary on machismo that was aired and received about 30 letters and 5 phone calls when it was cancelled. According to the television station's way of thinking, this represented about 60,000 viewers. When the letters started pouring in, the show was back on the air.

Other suggestions for advertising were made, such as the Parade magazine feature on people and what readers would like to know about them. Any method of advertising that would project raza all over would be helpful.

The participant who had founded MICTLA said he was going to try to coordinate resources again and set up another publication organization, with the help of a business expert.

One group member suggested a business meeting of people interested in publishing. One said he was interested in distribution and suggested that local stores, such as Joe's Bakery and Penney's, might be interested in acting as distribution centers for Chicano materials. Another said that contacts should be made where the organization has its people--in a town or region or wherever--and a local person be made responsible for maintenance of such distribution points. One member mentioned that when he spoke at a meeting in San Antonio, he also signed books for buyers; San Antonio has a Cultural Distribution Center where books are kept.

The session ended with the conclusion that whatever the organization, there must be some kind of management to keep it going.

Concern for possible makeup of a reading or listening audience. One group member said that a permanent organization for publishing Chicano works should be established, whether through small publishers, university presses, or foreign presses, as the Plaza Mayor in Spain. Second, material should be advertised. Third, distribution should be secured. Fourth, reviews and critiques should be written. The set-up would include a theoretical staff, data sheets, linguistics, etc. Also consultants should be brought in for two areas: publications and business management.

Another group participant said that audio had been neglected, and he was concerned about lack of reviews and critiques, but these were all part of broader questions. A vehicle for publications should be concretized; a model should be adopted. Criticism might help in discussing what would be needed in a publication organization.

The subject of an audience was brought up at this point. One participant pointed out that the way you write determines who is going to read you. To establish a publishing house, three factors needed to be discussed: (1) audience, (2) existing Chicano media, and (3) the vehicle to be set up. Another added that the areas to be hit needed definition. Still another said that Chicanos are located in the cities, in the valleys, in Texas, in California. The question is: Who is going to read you? The people in the barrios or the people in the universities? The answer is not simple, but one participant asserted that whether you are writing for university people or an audience at large depends on what it is you are trying to do and how you want to say it.

According to one participant, the group seemed to be in agreement that they are going to write for the Chicano people, then "open" it to the mainstream of Anglo society and Latin America:

> Ahorita nos estamos conociendo nosotros y and instead of busting ourselves through our own research for the man, so to speak, can we bust ourselves for our brothers and sisters to the south rather than bust for the north. Do you know what I mean? Is it clear?

Another participant said that publications are "a tool for a different means." A publication organization should be able to adapt to publishing various materials; marketing should work at different levels. One group member said that some mechanism should be set up to define the audience. Another proclaimed that he doesn't read linguistic material because it uses its own jargon. The question can be put in a positive way: How can we help our communities?

The problem of cost of books was then again raised, and one participant argued that publications cannot be marketed unless there is a clear idea of audience composition. Still another said that people who know how to market, market, regardless . . . and perhaps they know things about identifying audiences that the group doesn't:

> Yo lo que quería era un plan de encontrar alguna persona, algún grupo que sea bastante liberal in marketing que quisiera trabajar con un grupo de chicanos y que quieiera enseñarnos en una forma muy intensive a preparanos en marketing.

Another participant said that the problem is the formation and establishment of a publishing house, hand-in-hand with a strong and solid marketing staff for distribution:

> Pero todavía, tenemos el problema de cuál es el producto that you are selling; one thing is to have a product and another to have the market to sell it in . . ..

It was pointed out that although marketing is a key issue, a publishing company will edit according to what they think is marketable. An ideology and a set of principles are therefore involved. The publishers are aiming at the white middle-class majority--the audience--so that what will not appeal to this audience will not be published. One participant voiced the idea that major school distributors should be considered in marketing. As for community marketing, he did not think anyone has yet developed it. Another group member said that there are different audiences and all should be included in the marketing plan. Perhaps the way to approach marketing is to sell to a small audience first, then expand.

Other media and the Chicano community. In this part of the discussion, music was considered first. Radio was seen as contributing to the dissemination of Chicano music. Also, radio provides the means for public announcements and other ways for promoting the culture. One participant said that TV programs for children are "fantastic," such as Sesame Street. Another participant said that tapes for the Chicano culture could be produced; he also expressed the feeling that perhaps too much emphasis was being put on the written word and not enough on the visual and audio media. Perhaps such media could provide better opportunity for poetry and other writing to be disseminated. One group member said:

> En términos de publications, las cosa no se ha hecho bien bien tal vez, porque hemos hecho muchos errores y estamos confusos y we got to straighten ourselves out because we are the ones that are doing it. But when you think in terms of TV, radio, films, entonces la cosa cambia--there is an audience that is easier to move.

One group member said that the culture is oral-oriented and that for the present the written word is sufficient; tapes and other media can be developed later.

One participant mentioned other audiences not considered before; the program for the blind and handicapped that produces tapes and records and libraries was discussed. However, it was disclosed that there is a problem in obtaining Chicano materials for such a program for blind and handicapped Chicanos. It would be a community service to see these books recorded.

Regarding material for radio and TV, one participant said that it must be packaged in order to be sold. Discussion then reverted to music. One member said that no Chicano conference on the arts has been held for musicians and song writers and so on. Chicano rock groups are doing fairly well, and good corridos could be put out on records. Chicano music is being played on radio.

Other materials on Chicano culture are being purchased by the universities and schools, especially the schools that have governmental funding for media. School districts would provide a good audience.

Discussion then centered about collecting and disseminating Chicano materials. One participant now summed up the discussion: the establishment of a publication organization, the need for business agents in distribution, archivos, librarians, researchers to gather materials and send them to the archives center, a method of retrieval, etc. A need was also expressed for a training and consulting center for interns to research and identify markets and distribute the work through the sociolinguistic organization.

The exact function of the Sociolinguistic Conference in the resolution of the problem. Early in the discussion, a summary was given. It had been indicated that publication and marketing of Chicano materials are dependent upon sociolinguistic phenomena. All determinants--types of material, types of audiences, languages of the communities--must be researched, studied, and criticized. For the audiences, definitions had been made of sociolinguistic, class, and geographical differences.

Discussion then ensued concerning bilingualism. Many Chicanos use both languages, English and Spanish, "because we can say something in one language better than in the other." The question then arises concerning publication of material bilingually to be effective at the highest possible level. One group member pointed out that only Chicano children are supposed to be able to read and write in English; therefore, libraries don't buy books in Spanish because the children cannot read in Spanish. However, when a Chicana in El Paso bought a bookmobile, circulation increased by a thousand percent in two weeks. Another participant pointed out that a literacy survey might establish what literacy people have in English and Spanish; some may be illiterate in terms of reading and writing, but they are not illiterate in media such as radio and TV. Although the Chicanos have radio, they do not have much TV; perhaps if radio could be tapped to put on some program with Chicano history, that would help to reach the people. Some communities do have Chicano activities.

Formal statement of the resolutions to be presented to the conference participants as a whole/Discussion of the exact meaning of the appeal to the conference members. A summary of previous discussions was given:

> One of the root problems in publication of any Chicano materials has been the fact that the organs of publication have never been fully elaborated. The ideas that the publications workshop will present to this assembly at first glance may be too elaborate. They may seem to embody unattainable goals; yet every person who participated in the discussions has had many sad experiences with the Chicano publications, both in the arts and in the sciences. Types of materials, types of audiences, the very language of the Chicano communities are determinants which must be researched, studied, and criticized. There are classes and geographical differences which must be specifically identified before any published product is expected to succeed. The publications workshop therefore recommends that (1) the proceedings of this first Chicano exploratory conference on sociolinguistics be published at the earliest possible time, and (2) under the aegis of an organization resulting from this conference, an organ for publications be set up. We recommend the following functions and structure for that publications component:
>
> 1. The organization will have archives, a library, and . . . a librarian and secretarial staff, and qualified specialists to gather and disseminate information.
> 2. A clearinghouse should be set up in charge of (a) publication, (b) distribution, . . . with a business agent and staff of legal consultants.
> 3. A training center would be established for training interns who will be involved in marketing research.

Several steps were enumerated for accomplishing the objectives outlined above. First, regarding funding, enough money was available to bring together an executive committee to form this proposed organization and plan the procedures, step by step, of the parent organization of sociolinguistics. Second, the workshop group on publications should have a representative on the editorial board (named as an executive subcommittee). Third, executive board personnel would probably become the officers of the same organization. Fourth, for the editorial board,

Marta Cotera was named as Volunteer, with Ricardo Sánchez and Gustavo Segade as Alternates.

The following items were proposed for presentation to the conference: that a permanent publications component be established to: (a) publish, advertise, distribute theoretical and critical research publications of the organization; (b) prepare a formal list of consultants for fomentation of publication organs throughout the Southwest, whether institutional or independent; and (c) form a nonprofit publishing organization.

Questions were asked as to content of publications and for whom the publications would be suitable (senior citizens, children, youth). However, it was pointed out that the major aspect was the setting up of a publication organization; thereafter, the publication component would determine what should be published and for whom. However, it was stated that the objective of the organization should be outlined. Also, although the organization would be on a nonprofit basis, it would try to get the publishing done at the lowest possible cost; therefore, whatever resources are available will be tapped, whether small publishers, large publishers, university presses, or foreign presses in Spain or Argentina.

Additional ideas for distribution were presented: a "bag" of books to be distributed by subscription once or twice annually; a Chicano book-of-the month club; the formation of a Chicano commission of arts and sciences, with awards, and presentation to the public as a documentary for the most significant product; a center for collection and distribution of all types of materials and books,

teacher-oriented, for teachers all over America, who could obtain in person or by writing what they needed; establishment of distribution centers in universities; and investigation of supermarkets as to the possibilities of establishing racks for Chicano publications.

Analysis of Workshop 7

None of the participants in workshop 7 were sociolinguists. They were, on the other hand, experienced authors, publishers, librarians, etc., and they approached the workshop objectives from a number of different perspectives. Indeed, their discussion, though mainly centered on the publication and dissemination of Chicano belles lettres, was most pertinent to the general situation surrounding the publication of Chicano materials as a whole.

Group members considered a variety of elements which have given rise to existing problems and their recommendations to the conference participants as a whole were most valid. That the group which evolved from the conference, The National Council for Chicano Sociolinguistic Research, did not establish the recommendations of workshop 7 as a first priority, does not mean that in the future they will not be of great use to the association as a whole and to Chicanos everywhere.

WORKSHOP 8: PROCEEDINGS

Edited by

Gilbert Narro García

Transcribed: By the conference staff.

Topic: Policies and their implications in relation to Chicano language phenomena: Guidelines for the planning, design, and execution of sociolinguistic research in the Chicano community.

Objectives: To discuss and make recommendations on the following subjects:

1. Recruitment and training of Chicano researchers in sociolinguistics.
2. Need for research reports appropriate for dissemination to the Chicano community as a whole, and to those decision-making bodies which affect it.
3. Creation of, and access to, general data archives.
4. Ethical considerations: conduct of inquiries, access to data.

Discussion

After a preliminary discussion concerning what sociolinguistics has to offer as a field of study and as an approach to research, workshop group 8 addressed themselves to the following points:

1. The function of language in the Chicano community should be one of the bases for studies conducted in such a community.

2. It is important, on the other hand, to weigh all factors carefully regarding methodologies employed, as well as the types of persons employing these methodologies, before launching any studies.

3. Chicano English has many parallels with Black English. Therefore, studies based on approaches tested for those studies should be utilized.

4. Studies should consider the geographic distribution, as well as the occupational distribution of Chicanos, as some of the variables basic to research.

5. There are many underlying objectives to a study group of this type; namely, the definition of terms, the resources available (human and financial), and operational procedures.

6. Researchers must, a priori, realize and know that there are a variety of language levels and styles in different locales, for different situations. This is basic sociolinguistic thought, but it is something that must serve as a reminder to researchers and analysts. For example, studies which propose to correlate income with the degree of "Chicano" spoken must be careful that results draw a specific picture, and not ore subject to overgeneralization. Therefore, in cases such as this, correlations between "clusters" or samples of Chicanos and the degree of Chicano spoken might form <u>part</u> of the study.

7. Sociolinguistics has utilized and should utilize anthropoligical and sociological approaches. The following sections discuss some examples.

<u>Synchronic studies</u>. Synchronic studies can be carried out. This type of study reflects research carried out in one period of time. It can be used to study group specific action, language, or behavior as related to a host of variables as the situation exists

at one point in time. The following questions can be asked for such a study or studies:

a. Who speaks "Chicano" Spanish?

b. What factors are effecting change in this variety of Spanish?

c. Is "Chicano" Spanish a survival or an adaptation mechanism?

d. Does "Chicano" Spanish impede upward mobility?

e. Is there a collective/collected corpus of speech used by Chicanos?

Historical approaches. This type of approach might ask this question: What have been the developmental factors affecting the rise and perpetuation of Chicano Spanish?

Comparative research. This type of research might ask the following:

a. What is the degree of Chicano Spanish used in rural versus urban areas? What are the affecting factors? What are the differences/similarities between the areas and language varieties spoken?

b. Does an urban setting affect it either way?

8. Dialects are varieties of languages; a language can have an infinite number of varieties. Therefore, a scale or a continuum can be constructed which outlines the differences/similarities of these varieties, their function, and the speakers who use them.

9. Field activity requires pre- and post-contact with specific community resources. It requires that the purpose of the study be made as clear as possible to the involved community. Furthermore, it requires that they be informed about the benefits to be received

from study, as well as any other implications it might have on their daily lives in all domains (education, politics, social awareness, economic growth, etc.). The following are suggestions that might enable a researcher to get sufficient and reliable data that will lead to productive research and analysis. The researcher should:

a. introduce himself to a select number of families.

b. try to be as natural and invisible as possible.

c. refine his preconceived questions so that they fit the real and encountered situation.

d. continue to adapt his language to that of the community to be studied for the purpose of ensuring clear communication.

e. select his data collection methods carefully so as to minimize sample alientation or negative reaction. In other words, he should be careful that using a tape recorder or taking notes in front of people are in fact approaches that do not interfere with natural language or other data collection.

f. constantly analyze incoming data to spot trends of patterns, and perhaps concentrate on these.

Recommendations

Recommendations/resolution were the final topic of discussion for the group. A summary of the group's activities was given initially, and was followed by other commentary.

It was recommended that:

1. Because of the variety of Chicano community settings, as many study approaches as possible be taken. For example, the panel study can be utilized. In this case, a sample population is studied at one point in time, and likewise at another time. Subsequent

spaced studies can be carried out, but the sample must be the same as the first sample taken and studied. Comparisons are made among the samples studied. Finally, a large sample is required, since time will lessen the chances of locating the initial total sample. Consequently, this type of study is best utilized in a stable rural community.

The trend study can also be used. In this type of study, a specific number of characteristics for or about a sample population are recorded. Subsequent studies are used to chart out observed or recorded changes in characteristics. It is important to do a historical analysis, and search for those factors of significant consequence. For example, in studying Chicano dialects or other varieties of language, the following questions might be asked: How has it changed? How has it (the change) affected the speakers? How do speakers use the language? Moreover, a content analysis of past recorded speech or printed matter can be done. This will yield a reliable historical picture.

2. The media--newspapers, radio, television, magazines, and music (lyrics are quite revealing)--must be considered as sources which aid in establishing explanations of Chicano characteristics. Studies which compare and contrast these media are necessary.

3. Another approach for sociolinguistic-type studies is the analysis of family correspondence through time, or correspondence about and by particular members of a family or social group.

4. Whatever approach is taken or whatever variable is studied, it seems that concerted efforts by responsible groups of individuals

will yield research and data that will be helpful. One way that this can be accomplished is by forming committees with specific tasks to plan and carry out needed or identified work. For example, one committee could be responsible for preparing, i.e., training, interviewers in a technical and practical manner. Moreover, the ethics of research would be a basic point of discussion and indoctrination (intent of focus!). Another committee could be responsible for approaching existing research centers at different universities or in the private domain. These centers could help in formulating policy and projects as needed. Still another committee could formulate strategies for getting needed funding. In other words, the committee would be responsible for writing proposals.

In addition to the above committees, another group could be responsible for data analysis. By necessity, a statistician should be part of this group. Needless to say, data analysis is basic to reliable and subsequent data interpretation. Therefore, the above committees must work individually as well as in concert. All questions must lead to the same end. Finally, a committee must be set up to handle the distribution of all data and interpretations. This committee can also be involved with collecting all raw data for analysis in the data bank.

A research project might be designed to study those characteristics which define age versus the aged in the Chicano community. Questions that might be asked are: Are the aged defined by chronology or by functions? In which generation? When is a person an anciano,

a viejo, and when is he a ruco? Is age related to factors of prestige or of function? How does language fit into the picture? The above committees would implement the needed strategies to carry out the study.

5. The final topic of discussion was in the form of questions which reflect needed research areas. The following questions were brought to the floor:

a. Is there a difference in the language spoken between generations?

b. Do family income and number of years of schooling of parents correlate with the degree of Chicano spoken?

c. Is the language spoken by gang members different from that of urban nongang members or of the same age group?

d. Is there a difference between the older group of an urban setting and that of a rural one?

e. What is the nature of the political language used by community brokers, middlemen, key people?

f. What are the social implications of this language, both political and social? How is it affecting the status of the individual in the community?

g. How does the mass media in a Chicano community affect the language that is spoken within that community? Is it representative of the language that is spoken by the majority of the people?

h. What is the reason for loyalty to language? To Chicano dialects? To "standard" Spanish?

i. Do Spanish departments at schools reject the variety of language spoken by Chicanos? How can they assist in bettering their understanding of the Spanish spoken by Chicanos?

PART IV

CLOSING REMARKS

NOTES, CRITIQUES, AND ANNOUNCEMENTS OF APPOINTMENTS

Dr. Elizondo: "Buenos días, vamos a empezar la sesión de la mañana. Muchas gracias por haber venido, por haberse quedado después de dos días muy difíciles. Tenemos gente que no habla español. Thank you for remaining after two very difficult days, and I'm sure the sun will come back out porque así lo mandamos aquí en el sur de Nuevo México. A los menos así lo promote la cámara de comercio. Thank you very much for having been such hard workers.

"I would like to announce that Gustavo González is with us. Right now he is working on his notes for his address this afternoon. El maestro Tomás Rivera has arrived; right now he's giving a 'charla' on the literature of the Chicano people at New Mexico State University. He will be back at 10:30.

"As you know, some nominations to serve on the Board of Directors or Executive Board were made yesterday; also there were some nominations for the Editorial Board. I'm very glad that, in spite of the fact that you had short notice and a very long time to work, you did organize. I'm glad that there will be some continuity, but I would like to ask you to meet once more before you leave, as two bodies or one, either the sixteen of you who have been nominated to serve on the Executive Committee and on the Editorial Board. I hope that you will meet at 1 or earlier today. If the reports end before noon, I hope that you will meet at that time, no later than 1:00 p.m., because you must leave me some tools so that I can continue working until you get going on your own. As you know, the proposal still provides for payment of bills at least for the rest of this month and for other things. I will have to report to you, the Executive Committee, on what is going on, even though briefly. So, please, meet no later

than 1 p.m. The following persons have been nominated, and I suppose that is what makes the organization:

For the Executive Board

Group 1-2	Gil García, Francisco Lomelí (alternate)
Group 3	Anthony Lozano, Concepción Valadez Love (alternate)
Group 4	Fidel de León, Salvador Rodríguez del Pino (alternate)
Group 5	Juan Rodríguez, no alternate
Group 6	Rogelio Reyes, no alternate
Group 7	Nick Vaca, Jess Carrillo (alternate)
Group 8	

For the Publications Board

Group 1-2	Rosaura Sánchez, María A. Torres (alternate)
Group 3	Laurencio Peña, Domingo Domínguez (alternate)
Group 4	No nomination
Group 5	Frank Pino
Group 6	Reynaldo Macías, alternate not named
Group 7	Marta Cotera, Gustavo Segade (alternate)
Group 8	César Caballero, Carol Velez (alternate)

"We will work until noon and we will reconvene at 1. It's likely that we might conclude our work at 3:00 p.m., at which time there may be time for those of you on these boards to meet again. I would like to announce also that typed copies of all notes from all workshops will be ready in five minutes. You will have them right now. This morning we have oral reports from the various workshops. You have twenty minutes; if there is time, questions may be asked or clarifications may be made from the rostrum or from you."

The first report was called for from Group 1-2. There was a delay because the summations were not ready. The typed notes were asked for. Oral reports began with Group 3; the summary from Group 1-2 was dealt with later.

WORKSHOP 3 REPORT

"Group members of workshop 3 are: Richard Urquiza, Ruben Carrasco, María Estella Brisk, Concepción Valadez Love, Laurencio Peña, Sandra Casares, Domingo Domínguez, Phil Vargas. On the first day, before starting out, we got an idea of a basic philosophy, and what we developed included topics of this sort:

*One should think of the total education of the Chicano and the philosophical basis for bilingual education.

*Topics should be different types of application of sociolinguistics to bilingual education and research and research needs and other areas.

*A child's first language should be his mother tongue.

Specific problem areas were outlined:

*Preparation of teachers; how to integrate a bicultural program into general education; the necessity of community approval; heavy involvement.

*Description and definition of linguistic reality and its application to bilingual education (what types of language varieties exist, whether in English or Spanish).

*Present lack of an adequate inventory group of characteristics of Chicano culture.

*Present inadequate evaluation of academic and social components; in other words, we can make an evaluation of a bilingual program in terms of the child's performance, how much Spanish he learns, how many facts he accumulates, but in another sense, there could be another type of evaluation of the impact of that bilingual program within the community.

*Time and funding for sociolinguistic investigations.

*Attempts to obtain favorable governmental policies at the local, state, and federal levels concerning bilingual education. This is obviously important. When you work with school boards, you find the schools are unwilling to establish bilingual programs for whatever reasons. You realize immediately that what you're dealing with is not exclusive, and I therefore propose that a problem exists concerning who sits on school boards.

*Attempting to maintain Spanish in daily life; in other words, if Spanish is not functional at home, on the streets, in church, in whatever is outside the school, then, in a sense, the Spanish will be lost.

"We then went on to discuss the various programs, specifically one program, involving training of bilingual teachers. The specific program discussed was established at San Diego and included various components in history, linguistics, Metzinger studies, and so forth. We had some debate as to whether we should go on examining programs of this sort. Those who teach in the universities felt it was crucial because we either have programs we are not satisfied with or we do not have programs for teacher training. So we are faced with a real problem as to how to establish a program if you don't have all the resources; what is it that you can make use of that already exists; what courses are absolutely necessary; and which have to be established as these courses.

"What we did then was to examine aspects of such a program in a very general sense, as to what aspects would be necessary before a person goes into bilingual education. Those that we identified were that such a person should have language skills and that these should be developed. Such a person should know the history of the Southwest, and we put the true history of the Southwest--all of the different peoples that lived here. Another area that is absolutely crucial is the recent history and this is called 'Historia Contemporanea del Chicano.' In the area of linguistics, the areas that we identified were history of the language, specifically some aspects dealing with the Southwest, dialocology of Spanish, with emphasis on the Spanish of the Southwest, the psychology of the bilingual, and attitudes concerning such a bilingual, the Spanish language in multilingual societies, and the acquisition of language. As you noticed, the last five [items] do deal with linguistics or programs of sociolinguistics. Yesterday morning, a great deal that we discussed was repetition of what we had previously discussed; however, we did mention aspects of those parts that would be crucial for something called Spanish in a multilingual society: things such as a course that is taught and is called 'Science Multilingual Society,' that deals, for example, with bilingual individuals, bilingual participation in the community, programs outside the school, how to promote the use of Spanish outside

the classroom, and how to identify the kind of Spanish as a local reality--what is the Spanish that is actually spoken in a community, what is the makeup of that community, i.e., social makeup. Another question that was raised concerned the participation of the teacher in the community. Some criticism has been voiced in an article by [name omitted] in 'Bilinguals in the Southwest' that a teacher might teach in a school in the barrio but not live in the barrio and in fact have very little contact with the barrio. We didn't go into great detail but simply recognized that participation of the teacher in the community is important. We then mentioned that a person going through such a course should have some understanding of the difference and the model assimilation of a bilingual program or a truly realistic model for a bilingual program.

"Yesterday, we came up with a set of research priorities. It isn't necessary to go into every detail, but mention might be made of the various areas. There is priority in teacher preparation, the empirical investigation of actual practice, and the impact of bilingual education programs on the community. In regards to the last item mentioned, these questions may be asked: Have the hiring practices changed in the community as the result of the existence of a bilingual program? Has a more favorable attitude towards use of Spanish developed? Has this led to better relations among ethnic groups living in that community? Has there been a change in the aspirations and the expectations of those ethnic groups, as well as those of the majority group members of that community? Other areas that we felt had priority concerned the incorporation of sociolinguistic features in designing experimental education programs. Here we set up a few hypotheses that might be tested out in such experimental programs as the following: (1) the place and use of language varieties, both Spanish and English; (2) the allowance of proposed switching and then testing its effects; (3) the promotion of use of Spanish/English in creative expression and whether this increases creativity; and (4) the application in general of the sociolinguistic features of a community to a bilingual program.

"There were two other areas to investigate for application of sociolinguistics: activities and programs outside the school. For example, do such programs promote the influence of Spanish? Would we need to develop measurements for these types of activities and programs? This is extremely speculative, but many of us thought it would be worthwhile to examine these applications. Then we thought it would be well to survey and document existing activities and programs of this nature. To give you an idea of the last part, [we could] project the maintenance of Spanish and specific sociolinguistic needs of the Chicanos after a lapse of ten or twenty years. For example, if we think in terms of what would be taking place ten or twenty years from now, will the migration patterns change? What will be our needs? Will demographic growth change our needs? Will there be other types of social and academic changes? These are the research priorities. Gracias!"

"Are there any questions? ¿Hay pregunta? Si pudieramos esperar un momento, estamos buscando las notas para los talleres 1 & 2."

WORKSHOP 1-2 REPORT

First speaker: "Nosotros combinamos dos talleres 1 & 2, y el número 1 tenía que ver con métodos de investigación. El taller número 2 con variedad de lengua así que realmente nos dedicamos a los temas del taller número 2.

El primer día, pues pasamos la tarde tratando de definir, lo que era una variedad de lengua, y discutiendo sobre si se debe de seguir este tipo de esquema, o si no se debe seguir, o si se debe de hablar de algo así en términos espirituales, o si en términos de lo que es la lengua chicana o si se debe seguir un esquema lingüístico, y realmente la primera tarde se nos fue más en discusión y perdimos el tiempo así.

Los problemas que teníamos era que para hablar de la variedad, por ejemplo, una variedad chicana de lengua en la comunidad chicana, primero tenemos que definir lo que es comunidad chicana, y allí uno se puede perder porque comunidad chicana es distintas cosas para distintos chicanos, por ejemplo, ¿qué es un chicano? Otra vez nos perdemos. ¿Qué es una variedad de lenguas? Pues, otra vez nos perdemos. Entonces lo que se puede decir es que dentro de una comunidad hay distintas variedades, hay distintas variedades o un número de lenguas dentro de la comunidad chicana, y con eso fue creo, que algunos estuvieron de acuerdo, otros no, y más o menos en general estuvimos de acuerdo de que hay distintas variedades de lengua dentro de la comunidad chicana. Bueno, una vez que se establece eso se tiene que establecer cuál de esas variedades queremos que se mantenga o queremos que se mantengan todas, o qué es lo que queremos que se haga en las escuelas, y decidimos que lo que queremos, es que dentro de las escuelas se enseñe una variedad standard de inglés, que se enseñe una variedad standard de español, que también se enseñe, se mantenga, y se refuercen las variedades de lengua chicana. Se puede hacer la distinción en términos de

cambios, de pronunciación, o cambios de vocabulario, o cambios de verbos, etc...Y también decidimos que los materiales que se usen para la educación de los chicanos deben ser pertinentes lingüísticamente y culturalmente al chicano. Lo que pasó en días pasados fue que muchos de los materiales que se preparan son traducciones de materiales que se escriben en inglés y luego se hacen nada más en español, y muchas veces los materiales se hacen con un diccionario a la mano; así que nada más escogen el primer término que se encuentren en el diccionario; entonces siempre no se entienden en el barrio. Así que tenemos que tener materiales que sean adecuados para el niño chicano. También, no solamente queremos que le enseñe al niño la variedades de la lengua chicana sino que también una variedad standard. Allí hubo mucha discusión porque no todos están de acuerdo. Decidimos, también, que se debe de desarrollar un congreso, porque si vamos a hablar de variedades de lengua chicana o de un español standard, primero tenemos que definir lo que eso es. Entonces se tiene que tener información, decir esto es lo que constituye las variedades de la lengua chicana que se usan. Este es el vocabulario que queremos que aparezca en los materiales. Para las variedades de lengua que se deben de implementar o mantener tenemos que hablar del entrenamiento de profesores en las escuelas. Se debe de establecer un tipo de criterio para el entrenamiento de investigadores lo mismo de entrenamiento de profesores. Cuando hablamos de variedades de lengua, de un chicano, muchas veces hablamos de chicano igual a hispano-hablante y generalmente nos equivocamos porque hay muchos chicanos que son solamente monolingües en inglés, y hay chicanos que son bilingües. Una vez más, cuando usamos el término bilingüe, ¿qué es eso de bilingüe? Hay distintas definiciones en distintos lugares. Entonces si hablamos de un programa de educación bilingüe, por ejemplo, estamos hablando de un programa de ESL, un programa donde se pasan 30 minutos durante del día haciendo clase de español, de un programa donde se da matemática en inglés y matemática en español, ¿o de qué estamos hablando?

Entonces, cuando hablamos de la variedad de lengua de un chicano, tenemos que especificar de qué chicano estamos hablando. Muchas veces es una cuestión socio-económica o socio-lingüística. Así es que tenemos que definir cuáles son los grupos hasta cierto punto, y relacionar lo que habla, las variedades con distintos grupos. Entonces tendríamos, o nosotros como un grupo proponemos que se investigue la primera lengua, cual es la primera lengua del chicano y donde están los grupos que tienen como primera lengua el español, donde están los que son bilingües etc...y creemos que se debe de investigar hasta qué punto tenemos bilingüismo en la comunidad, o sea que ha habido por ejemplo, en Texas, hubo un individuo, para la disertación, hizo un estudio sobre el uso del español en la comunidad chicana de Austin, entonces este individuo que es un gringo encontró que la mayoría de los niños de segunda generación o más, están usando el inglés, o sea tendríamos que establecer cuáles son los grupos en términos tal vez de generacion, cuáles son los grupos que están usando el español, o si es la primera generación la que lo usa, o los recién llegados los que están usando el español, o la 2, 3, o 4 generación del chicano están usando el español o están usando inglés, o qué es lo que están usando. Y hacia dónde vamos, porque una cosa es que nosotros digamos bueno yo quiero que se mantenga el español porque a mí me gusta el español, otra cosa es ver la realidad; a lo mejor los chicanos quieren hablar inglés y si yo quiero que hablen español, pues no importa porque si la comunidad toma otra dirección pues ya entonces nosotros tenemos que servir a la comunidad; si la comunidad cree que es mejor, que es preferible que los niños de ellos aprendan el inglés y no el español, tenemos que oirlos, ¿no?

Bueno, entonces alguien sugirió que se debe tener en cuenta los elementos psicológicos, así que yo no voy a entrar en eso. Y también creemos que se debe de formular un habla, o sea que hablamos de lengua chicana del suroeste como si fuera algo como si hubiera igualdad, o sea que sea la misma variedad en Texas, Nuevo México, y Arizona etc... y claro que hay variaciones de

estado a estado, hay variaciones dentro, por ejemplo, de Texas mismo los que somos de San Angelo, por ejemplo, no hablamos como los que son de Laredo ni los que son del Valle, así que tendríamos que establecer un programa, o algún centro que tuviera investigadores, por ejemplo, no sé cuantas personas habrá aquí que estén interesados en lingüística, o que hacen lingüística, pero se podría formar un grupo de personas que hicieran investigación en distintas áreas, por ejemplo, que dijeran, "Elizondo, yo voy a investigar el español de Colorado," y que dijera alguien por aquí "yo voy a investigar el español de Texas," otro "yo voy a investigar el español de California," o sea no se puede hacer solo, pero esa persona podría organizar un grupo de estudiantes, por ejemplo, que hicieran investigación en ese lugar, y entonces podríamos de allí establecer un tipo de atlas, y también dentro del atlas, alguien sugirió que es importante tener un diccionario, pero no solamente el diccionario porque muchas veces dentro de una misma región puede haber varios términos que se puedan usar pero lo importante allí, creo yo, sería más un estudio de pronunciación y sintaxis; cuáles son las variaciones, y tenemos que tenerlo en cuenta en la preparación de los materiales.

Bueno, dentro de este congreso que proponemos que se establezca, también queremos que haya un instituto, claro eso de congreso, instituto, tendríamos que definirlo más son ideas, ¿no?; el grupo tendría que decir qué es lo que entiende por instituto, qué es lo que entiende por congreso. Y alguien sugirió que bueno tal vez, lo que hay que hacer es establecer instituciones que preparen a profesores chicanos, o que preparen profesores para enseñar al chicano, ahora no quedó bien claro, si es que se está proponiendo que se establezcan instituciones chicanas en sí, o si se está proponiendo que se establezcan instituciones donde se puedan preparar profesores chicanos. Bueno, yo propuse la cuestión, lo que yo proponía es que se forzara a los institutos que ya existen para el entrenamiento de maestros chicanos, y que se ayudara a establecer nuevos institutos; me refiero específicamente a instituciones posgraduadas, a personas con sus certificados de

profesores, y que los entrenen allí con un masters, para enseñar a niños chicanos. Bueno, luego hablamos un poco sobre las implicaciones del uso de mantener estas variedades de lenguas, las implicaciones socio-políticas etc... y si, digamos que dentro de una comunidad hay una relación entre, la variedad de lengua que esa comunidad usa, y el estado socio-económico de ese grupo o sea que si decimos que las variedades de lengua que uno esa, reflejan la experiencia del individuo, entonces mientras que un individuo esté limitado a un número de experiencias, estará limitado a un número de variedades de lengua; no podemos cambiar la lengua y creer que eso va a cambiar la situación; entonces al menos que se cambie la realidad de ese individuo chicano, no podremos cambiar la lengua de ese grupo, o sea nosotros no podemos hablar aquí de establecer un language policy por ejemplo, porque el que nosotros hablamos de que queremos esto, queremos lo otro no nos lleva a ninguna parte porque si eso refleja, si nosotros hablamos solamente el español, un español popular, vamos a ponerle, eso refleja una realidad. Es decir, no ha habido instrucción en español en las escuelas. Si un individuo no puede ir a la escuela, no puede tener instrucción, pues de nada nos sirve establecer ese policy, al menos que haya ese cambio, digo que hay que hablar en términos de long-range y short-range goals, short-range, porque queremos ciertos cambios dentro del sistema mismo, long-range porque queremos a lo largo cambiar la situación socio-económica del chicano, más o menos por allí nos hemos quedado. En cuanto a conferencia, sobre cultura, alguien propuso que haya reuniones en cada estado, o sea que las personas que estén interesadas en sociolingüística se reunan dentro de cada estado individual y discutan los problemas de ese estado, y también alguien propuso que antes que se comience una reunión de este tipo, que haya presentaciones de punto de vista o sea que alguien propone que haya ciertas variedades, alguien propone que se mantenga eso, o que se cambie esto o lo otro. Entonces, los distintos grupos pueden discutir lo que alguien ya planteó allí; pueden decir si

estuvo bien, o si no está bien se oponen etc... y no como hoy, muchas veces estuvimos tirándole a todo, no teníamos una meta específica; no estábamos ni aprobando algo ni atacando nada sino que hasta cierto punto hablando un poco en el aire; así que tal sugerencia me pareció a mí, allí el señor Peñalosa la hizo, que haya este tipo de position papers que si alguien presenta un punto de vista dice, aquí estamos en este momento los chicanos sociolingüísticamente, entonces si nosotros estamos de acuerdo o no estamos de acuerdo podemos por los menos dirigirnos a eso y llegar a opiniones. Y luego debe hacer una reunión para que se diseñe e implemente el congreso. Si hay alguien del grupo que quiera añadir algo, hablamos de todo allí, y claro no lo he mencionado todo. Así es que si María o Deluvina quiera añadir algo pues."

Second speaker: "Un minority mencionó lo espiritual de la lengua que a mi me pareció bastante importante. Probablemente sea la palabra un poco inadecuada espiritual, alguien más mencionó perhaps la psicodinámica de la lengua pero me parece a mí que igualmente que cuando se examina a una persona y que después de analizar todos sus datos del color de piel, de sus ojos, la situación económica, y su situación psicológica y todo lo que se puede analizar entonces al ver a la persona en total se nota que existe algo más que es igualmente, que esto no depende de su creencia si no existe algo más que no conocemos, que simplemente no podemos darle un nombre y que el hombre ha hallado un detalle en unos casos, digamos en otros casos psicodinámicos... entonces por sí, una lengua tiene además de todo eso que se pueda analizar...tiene alguna otra cosa, pegadura que la une y que la distingue como lengua aunque esto solo sea en que al chicano mismo le de la fregada gana de decir esta es mi lengua no es español y no es inglés, que esto es todo de lo que depende, que los mexicanos o el español, eso no es lengua, y los americanos ... eso no es... Nosotros mismos tenemos que determinar cuando nos de la gana, ésta es mi lengua y es una lengua, entonces cuando se llega a ese punto tenemos que hacer

nosotros la determinación y tener el coraje para poder decirlo, porque muchas veces tenemos miedo de decir eso, pensando que otras naciones o esta nación nos acuse de idiotéz. Pero ellos mismos lo hacen, los catalanes dicen que esta es una lengua separada y no hay uso de nada y mucha gente lo ha dicho, ¿por qué? Porque se les reconoce como cremita y porque nosotros no... reconocer sino que nos da miedo decirlo, entonces es lo único que depende de la lengua y para mí es la cosa mucho más importante al hablarse de la sociolingüística. Al meterse la palabra sociología allí, ya introdujeron el alma de la lengua."

First speaker: "Bueno si me permite creo que el peligro siempre está en convertirnos en metafísicos y creo que allí no resolvemos nada. Creo tenemos que darle al grano y verlo concretamente. Hablamos de lengua Chicana y ¿qué estamos hablando? Por ejemplo si vemos, hoy en día la gente cree que el Español Chicano es una cosa sin prestigio, ¿no? Bueno no hay por qué, el alma o tal cosa así, sino porque esa lengua nos está identificando a nosotros. No tenemos ese prestigio como grupo porque somos los explotados dentro del sistema. Entonces nuestra lengua por eso tiene ese prestigio, no tiene nada que ver con que místicamente el dialecto de la variedad sea malo o bueno ni nada, sino que es porque está reflejando una realidad bien material, ¿no? ¿Cuál es nuestra condición? Entonces si hablamos de que hay una esencia así de lengua Chicana. Pues bueno a lo mejor nos gusta pero no nos lleva a ninguna parte, así que cuando hablamos de lengua Chicana lo hacemos porque estamos usando el término lengua de una manera floja pero el Español Chicano no es más que una variedad de español y es todo lo que es y si vemos concretamente cuáles son los razgos que se dicen que son comunes dentro del Español Chicano, vemos que esos mismos razgos se encuentran en cualquier país hispanoamericano. Ahora lo que nosotros tenemos ahí son préstamos o tenemos lo que llaman, code-switching. Eso ya es nuestro, pero también esos razgos ocurren en cualquier lugar donde haya frontera y hablen dos

lenguas. A eso no se le ve como algo desprestigiado si esos grupos son dominantes dentro de esa sociedad. Entonces yo creo que lo que dice la gente de nuestro español cambiará el día en que nuestra situación cambie. Todavía hay que atacar el problema, ¿no? Y no sirve decir, bueno vamos hablar del alma de la lengua del Chicano porque no vamos a cambiar nada."

Second speaker: "Pero bueno yo lo digo como un reporte de minoría y no creo que merece discusión. Al mismo tiempo el peligro existe de eliminar la metafísica que para mí es más peligroso o peor que el otro, y no doy mas opinión personal."

First speaker: "Yo también lo doy como opinión personal. ¿Alguien más del grupo quiere opinar?"

Question from audience: "Anoche me dijeron que mi lengua estaba marcada. Permíteme preguntar, entonces la posición de grupos encargados a llegar a una posición política lingüística, ¿no llegaron a una posición política lingüística? ¿Quién quiere responder a esto? As I understand it, there are concerns, non-active and active. We had heard arguments between ... essentially material acquisition versus a ... position that had ... of idealism. I didn't understand though, why was it that we didn't get some kind of statement on the goals of the Chicano and social linguistics. Also, interestingly enough, there was no reference at all to ... between academic and the spoken active term."

Third speaker: "Lo que pasa es que se habló por muchas horas ahí, pero es muy difícil ponerlo en una parte contraria. Escucho de que ahorita el valor de la lengua Chicana se lo está dando el gringo en efectivo, porque él es el que dice, ve, qué es lo bueno y qué es lo malo, y mi posición es porque nosotros nunca nos habíamos establecido personalmente y no es necesario que lo acepte el gringo. Lo más necesario es hacer la decisión nosotros de que nosotros somos la autoridad. No se necesitan títulos, no se necesita nada, nomás el decirlo la persona que lo piense decir, "Yo soy la autoridad de la lengua." Eso es imperativo. Entonces

los actores, cuando se les empieza a dar el valor que deben llevar entre nosotros mismos, los poetas y los actores Chicanos, llegan a establecer lo que es la lengua escrita Chicana, lo que es la lengua hablada y por eso se quería llegar a un congreso que no se le quería dar su nombre de academia porque entonces lo manda a instituciones que han asistido antes, a la imagen esa, pero un congreso que empiece a hacer la labor de juntar todas estas ideas y de la cuestión de comunicación entre los poetas y la gente y establecer hasta cierto punto "major judgments about," es lo que necesitamos empezar a hacer. Qué bueno que tenemos aquí los miembros del comité ejecutivo y que estén tomando notas porque tienen mucho trabajo que hacer en el futuro. Estuvimos hablando de que hay muchísimas variedades de lengua dentro de la comunidad Chicana, y queremos nosotros que esas formas se mantegan. Ahora cuando una variedad de lengua se mantenga ayudada por el Inglés o por otra forma, es difícil al menos que tenga un apoyo institucional. Entonces nosotros queremos que esa variedad de Chicano, whatever it is, porque hay muchas variedades, pero nos vamos a dar cuenta, le vamos a llamar Chicana, que se mantenga y se guarde lo más que pueda, pero además de eso no queremos quedarnos ahí, sino aprender también una variedad Gitana, whatever that is. También queremos aprender Inglés, ya que vivimos dentro de un sistema donde la gente se maneja por el Inglés, de ahí que nosotros queremos que se mantengan las variedades que existen, que se les apoye para que puedan seguir existiendo. Ahora en cuanto a lo político, no estuvimos de acuerdo todos."

Fourth speaker: "Yo estuve en la discusión muy poquito tiempo, pero como bibliotecaria me expresé en términos de que la comunidad educativa y mi profesión han esperado bastante tiempo para que el social linguistic Chicano tome ciertas posiciones. Yo tengo que evaluar programas y libros a ciegas. Puedo decir ciertas cosas, pero si yo tuviera algún grupo que ya hubiera pasado por ciertas posiciones, me alegraría mucho. Ahora como mujer necesitamos

tambien un grupo del futuro nacional. Un grupo que apoye a la comunidad porque el uso que se le da al Inglés en el suroeste ha cambiado cantidad incluyendo la posición de la comunidad Americana."

M.C.: "Quisiera recordarles que por la tarde va a haber más tiempo para resoluciones y sumarios. Está bien ponerse serio pero anoche me dijeron que mi lengua esta marcada, pero no me dijeron con qué. Con zarcos, con satisfación, o con signos. Ahora informe número cuatro por favor."

WORKSHOP 4 REPORT

"We were a very cheery group because there were only three people in our group and the notetaker. So we got a lot done. Our task was how to teach Spanish to the Spanish-speaking. I think this is a very important problem and so did the other people in our group because it has been in a Spanish class, whether junior high or senior high, that we find our Chicano taught by an Anglo teacher and many times made to feel fantastically inferior. Only now are we starting to separate the native speakers from the non-native speakers.

"Our task was to talk about curriculum and methods and materials. Because there were three of us and we have had interesting experiences and we all taught at the university level, most of our remarks were confined to our experience. But we did find that there were certain things we wanted to say.

"First of all, we have that eternal question that always seems to come up as to what type of language to teach. Some of us felt that we don't want to discourage the Chicano the first time he comes to class by telling him that his Spanish is all wrong. Some of us thought that we should start, in fact, by giving him his own Spanish and then, if he desires standard Spanish, moving into that. One member of the group likes to begin with standard Spanish, but he is in an area in El Paso where this is very practical. In other areas of the country where Spanish is being lost, perhaps you only need to attract the child to Spanish and give him confidence before you tell him, 'Okay, this is the way you say it here, but you also hear it this way elsewhere.' Actually we came to the following conclusion: that any kind of Spanish-teaching program, whether at the university, junior high, or senior high level, has to depend on the local situation, and that ties in with that group there. What is the local situation? What is the local variety? Here you need research. We said, ideally, we would set up systems in which we could give the Chicano student credit for

what he already knows. Here in the university system, we somehow work out the type of pattern so that the Chicano student is required to do less than the Anglo non-native speaker. At our particular university where the Anglo is required to have four semesters of language for graduation, the native-speaking student is required to have only two semesters in order to graduate; this seems fair.

"We also have the situation of Spanish being taught elsewhere in the country in Chicano Studies Programs. There I think you have a better situation because you are not confined to the type of situation where you have all these Hispanists present with their particular value judgments on dialect, etc. So then we thought that perhaps the most important thing would be to set up a curriculum giving the student options. If we offer oral practice, reading, and writing, and introduction to standard dialect, the student could decide for himself. 'Listen, I want to be a bilingual secretary, so I want to perfect my writing in Spanish,' or 'Gee, I really am going to try to go into the State Department and I want to perfect my standard Spanish,' or what have you. Does the student actually have a choice? It is not necessary for us to set ourselves up as needing to decide for the Chicano. This is where you must begin. 'I've decided about your language' is what many Spanish teachers often do.

"We also found that the whole thing of proficiency examination is tied in very closely. Whenever you have a student and you are going to decide what particular class he should enter, you want to measure his Spanish. It is evident that if you're trying to start the kind of system for teaching standard Spanish, you can give him an exam that measures his ablity in standard Spanish. On the other hand, if your purpose is simply to encourage the student in his use of Spanish and to give him confidence in how well he understands what he hears, you can actually ascertain how much the student knows of Spanish by saying, 'Claro que lo hablas, mira que bien lo hables, si claro mira anda vamos platicando como se dice esto, lo otro.' A lot of exams are not designed to do that. A lot of exams are designed to put the

student down, so that seems to me to be an area where much needs to be done. In our particular university we don't have a proficiency exam. In El Paso Junior Community College, there is an exam, a standard Spanish exam for a particular course in standard Spanish, which is an excellent course for that particular purpose. Out in California, Mr. Rodríguez del Pino has his own exam for his own sequence, a very interesting sequence, which includes Chicano Spanish as the first step, writing experiences for the bilingual as the second step, and finally Spanish grammar for the bilingual. He asked us not to define Chicano Spanish is. When he first started teaching, he had to find out and he wasn't sure that he had. Essentially we find that proficiency exams are very much related to actually being able to work with the Chicano.

"We tried to go into the junior high and senior high areas, but our experiences were so limited that we felt that those of us, for example, who have children at the junior high school level, would find it exceedingly important to attract the student to the study of Spanish, and perhaps go so far to have in the seventh grade a class in which all the Chicano does is say all kinds of things he already knows how to talk about in Spanish; then, progressing very slowly toward the end of high school, we should have a four-skilled type of training. This is so that when the student arrives at the university level, perhaps it would be to perfect writing or reading or whatever else the student might need. We didn't really come to any conclusions on what to do at the junior and senior high school levels. Perhaps some of you will have more to say--those of you who have worked in that particular area.

"We talked about methods. We were fortunate to have two people, one from the El Paso Community College and one from Santa Barbara, who have actually written books, excellent books. I was very excited about seeing the books because each has different objectives and each is complementary. The book by Mr. Fidel de León which we examined actually has as its objective the showing to the student of the difference between his Spanish dialect and standard Spanish; it is a

very well-done book to accomplish that specific objective. Mr. Rodríguez del Pino's book, which I am going to field-test this summer in addition to other people who are field-testing it, is based on a linguistic approach to Spanish; that brings in a number of other things, including teaching phonetics and other things, and he has worked with it very well. We were excited about the methods and saw very clearly, of course, that our placement exam would definitely have to be related to the specific method. We went on and actually heard the proficiency examination of Mr. Fidel de León's, which he uses at El Paso Community College to measure a number of things and we are very excited about the possibility of doing these things ourselves. Then we went on to talk about materials since they tied in closely.

"If any of you are aware of what's going on in the Spanish teaching field, you know that there are two books for Chicanos at the present time. Those of you who know what they are will probably agree with me that they are awful. You would not wish them on your worst enemy. The rest of the books are really for the Anglo, and it's really a pity that here in Las Cruces where we have junior high school teachers teaching Chicanos by audio-lingual methods--Buenos días, Juan, cómo estás, Buenos días--an entire day of a Chicano's experience is wasted by making him do what the Anglo needs and not what the Chicano needs. There is a desperate need for materials. We are being hindered by the publishing houses. My question is: How do we reach the people out there and get out these textbooks?

"We have a person in our department, Rosa Mines, who also has a book. People all over the country are submitting material and they say, 'No, the publishing houses simply are not interested in the problem.' The publishers feel that there are not enough Chicanos in the first place, and if there are the publishers couldn't care less. We think we have a tentative acceptance by Harper & Row for Mr. Rodríguez del Pino's book. Is there anything that, as a body, we can do? Is there anything that we, as professors or Chicanos, can do or anyone we can bombard and say to, 'Hey, we need books'? Or can we, as a body, put out our own books? We need them desperately, and we need all kinds

of approaches, all kinds of choices for teaching Anglos, but not for teaching Chicanos. We think that's a pity.

"I am presenting this problem to you in the hope that you'll be able to find solutions to how we can actually get materials. Some of our teachers are overworked, and they don't have time to write their own lessons for each class day. When materials are available, how do we get them into print? That seems to be a very big problem. We talked about materials and the use of language labs and audiovisual materials, and about new methods such as programming, instruction, computer-aided instruction and so forth. We feel that all of these have important implications for the Chicano student; we would like to see them used, and many of us are already using them. We feel, in addition, that we should talk about training of teachers.

"If we are going to talk about teacher training, whether for Anglo or Chicano teachers in junior high, senior high, or university level, again we have the same problem of value judgment. You'll be surprised at how many of us Chicanos are convinced that the best thing we can do for the Chicano is make him sound like he came from Madrid. Lots of people are really very serious in saying, 'If that boy leaves my class and he is still saying traller instead of traer, I have done him a disservice.' This is a conflict. I think that you'll find sincere people who say, 'Give him his own Spanish and make him proud of it,' just as you find other people saying, 'Change his Spanish so he doesn't sound odd and nobody will look down on him.' We have these two attitudes and both are valid. Nevertheless, we don't have solutions, but we do feel that we must train the teachers. When the teacher leaves, it is not enough that he has had courses in teaching Spanish to Anglos; he must also have had a course in teaching Spanish to the Spanish-speaking. This is a horse of a different color altogether. If he can't get a different course, then he certainly should have access to Chicano studies.

"We feel the slump of materials on the Peninsula, on South America, and on everything under the sun except Chicanos. If you're trying to use materials just to teach the Chicano how to read, you can find very

little in Spanish. Mr. Rodríguez del Pino wants desperately to have short stories in Spanish to put into his textbook, so if anyone is writing short stories in Spanish and wants them put into a textbook, he's the person to send them to. I don't know what . . . arrangements he'll make with you, but I am sure he'll be fair.

"So we feel that when we train teachers, they must know something about our culture, whether they are Chicanos or Anglos. We've also found--and this was an excellent suggestion--that perhaps the only way of finding out how to teach Spanish to Chicanos is to have teacher candidates be 'oyentes' in those classes where Chicano Spanish is being taught. That is still a problem.

"Our recommendations and priorities are as follows: First, as to materials. We've got to get them published. Second, we must give teachers inservice and preservice training. Both of these gentlemen who have books are willing to go anywhere to talk and train teachers, to show how these methods can be used, etc. Next, we've got to revise those old-fashioned curricula which include much that is irrelevant to the Chicano. In fact, if he only has a class in literature, this may not really do anything for his Spanish. This is closely tied in with the local situation: What does your Chicano need, what can we do for him, how can we train the teacher to be sensitive to what the need is?

"Although we did not come up with any great solutions to any of the problems mentioned above, we finally said, well, of course there has to be research, and finally perhaps the most important thing is how do we get published. You might come up with some suggestions on this. Those of you who haven't published before--how on earth can you get published? Is it feasible to contact a foundation and set up our own publishing house? We don't really know, but we are committed to the idea that we cannot leave many children in such a no man's land. It's fine to talk about all the bilingual programs and everything else, but not all of our Chicanos are going to be in bilingual education programs. They're going to come across the Spanish teacher with her old-fashioned class. What can you do with the child then so that he'll keep his Spanish, if in fact this is one of the aims we are concerned

about. Don't destroy him in the Spanish class by telling him he can't conjugate a verb, so get out of here. This happens sometimes to the Chicano. Language becomes grammar and this is not always wise. We felt that the use of the Spanish language is necessary not only for expression, but also for the socialization of the individual. Now we're talking about feedback and what social linguistics is. What I am trying to say is that in California, for example, we are losing our language. If that happens, we are going to lose our culture. So the three of us came to the conclusion that this is our goal: the continuation, interpretation, and preservation of our culture. The only way we can achieve our goal is through the language we have. So we set up several objectives: to instruct in the language, to socialize and bring out Chicano awareness in regards to their own culture and the literature being published, and to determine the social implications of the language in the community. It is very important to use the language as a medium of association because without language there will be no transmission of culture, no transmission of social values or a structural image. This is one of the prime concerns we should consider.

"Mil gracias, hay más . . . ."

Question from audience: "What about the monolingual Chicano?"

Group speaker: "We regret that monolingual Chicanos do not come into this category in regards to language and instruction. It isn't for the monolingual English, for example, because he can go to the Spanish one-week classes that teach Spanish for foreigners. He isn't going to get it that way. The problem is with socialization. Perhaps he can overcome bi-statement in literature, for example, or other courses that will help him in socialization."

Question from audience: "I am referring to your comment about the audio-lingual method being of no use to educate, but it could be used in this particular case?"

Group speaker: "Oh, yes, definitely in foreign language. In fact, many of these methods that we talked about incorporate a pattern we

could use in Spanish as a foreign language, but we do feel that we need new emphasis on Spanish as a native language. Where you have the English profession suddenly discovering English as a second language, I think we need to discover Spanish as a native language. I agree with you, but I also think we need to call attention to the growing numbers of Chicanos who are losing their language. How do we get them back into it? By socialization they might realize that their language is important. I see a lot of Chicanos coming into the university; as for socialization, the mechanics of it . . .. Well, to create an awareness of the importance of the language in them is imperative because they come with the notion that Chicano Spanish is not prestigious. Of course, all Spanish, not only the Chicano Spanish have this notion. They project more than that, so, for example, my first class which is 'Dicción y conversación para el Chicano,' has as its first priority not to really change his language, to make him understand the main facts of phonology or things like that, but to get him to mental linguistics (grammar) concerning what he has."

Question from audience: "OK. I understand that, but before he gets to your class, how do you make him aware of a language he doesn't know? That's what we were talking about for the junior high and senior high schools. This process should start in primary school, but right now there is a big thing about what to do with people who have already come out of high school; perhaps in ten or fifteen years, we will get to college people who are already aware of this."

Member from audience: "I think that actually . . . a letter from this organization, although it can have some problems, should say we need textbooks for this purpose. We have some option houses."

Member from audience: "Conozco mucha gente que nomás habla inglés, chicanos, pero al mismo tiempo lo que comprendo de ellos como personas es que la noción cultural que tienen, the values son muy chicanos. Y a veces yo pienso que la cultura es un hot dog . . .. Hablamos lo que somos y agarramos el idioma y lo usamos para nuestras necesidades . . .."

Member from audience: "Lo del niño ... se me hace que es una cuestión política más bien que lingüística. Estamos hablando de los niños que hablan inglés y español, o que hablan por lo menos español, en entrenarlos en educarlos para reforzar su cultura y su lengua, entonces existen todos aquellos que no hablan ya, que han perdido su español. De allí se trata de una dirección contraria. Si empezamos los padres a darles el amor a su cultura primero para que conozca el valor de su idioma, y entonces que se preocupen ellos por enseñar a sus hijos del español. Entonces cuando eso pase, se necesita la mecánica de cómo escribirlo. Se me hace que no hemos llegado a ese punto, que los niños que ya no hablan el español si no están en la mecánica, no van a querer hablar. Hay muchos que se interesan para hablarlo después de llegar a la universidad ya cuando empiezan a ingresarse en ser chicano ... Bueno, y además de eso que pasó con el prestigio que siempre es el alma de ser chicano tanto reflejada en el español, porque no lean el inglés. En ese sentido comentaron antes y la decisión ahorita me parece es muy importante acerca de la sociolingüística ... la historia del chicano."

Question from audience: "... el problema del chicano que no habla el español, porque nunca lo usa pero que entiende todo. Si vamos a tratar, o de hacer algo por el chico que no habla español en lo absoluto, entonces a él sencillamente le enseñamos una lengua extranjera, pero entonces al chico aquel ... en realidad a ese chico lo hemos tenido aquí, por ejemplo, ... angloparlantes, después de un tiempo adquiere confianza, pero eso me parece que darle confianza es mucho muy importante porque el entiende todo, es solamente cuestión si entiende ya la diferencia entre ... verbo subjuntivo, podemos sacárselo ... entonces ese chico tiene una potencia donde puede ir mucho más rápidamente que el monolingüe, no tan rapidamente como el que ya tiene confianza de hablar ... en su casa, pero él lo compondría con sus angloparlantes definitivamente. ..."

Comment from audience: "Ma parece quizás están uds. hablando de más de nuestros valores aquí en el suroeste y yo como soy de Chicago, yo

pues como soy de allí hablando español claro pero hay muchos allí ... que no aprendieron el español. Y cierto que cuando una de las universidades que ahora sí se animan a dar ... el español ... al mismo tiempo tienen un espíritu, tienen algo, alma chicana que traen, que tienen algo en el alma que es chicana y que no podemos nosotros de aquí olvidarnos, como ... a mí me hacen falta las palabras en español pero lo hago, pero hay muchos de nuestros jóvenes en el midwest, que son creo como 3 millones de nuestra gente allá en el midwest, que necesitamos también que apurarnos por ellos en cualquiera consideración sobre el problema lingüístico."

Comment from audience: "There are two kinds of discussion going on. I am going to turn now to specific methodology. I am from San Diego where a kind of methodology that is called the 'Affective Learning Activity Methodology' is being developed. I think it will be fruitful for all of us to look at this type of methodology. You can write to me and I will send you the materials. The text is being developed now, and it's for English as a second language, Spanish as a second language, Spanish for the Spanish speaker. It's a methodology that does a little of what Guadalupe was trying to ask for, a type of proficiency exam that's not a proficiency exam that puts somebody down. This methodology is an attempt to let the student develop the vocabulary, initial vocabulary and initial concepts for the course, and then take them elsewhere. I think this affective learning activity situation is something to look into as a specific methodology. We're talking now about the philosophy ..... the specific methodology."

M.C.: "You will receive a copy of the names and addresses of all who have participated ahead of the proceedings. You will receive that as soon as possible, probably next week. OK, can we go on with report number 5, please?"

WORKSHOP 5 REPORT

Speaker: "I am very glad that Guadalupe is leading on this particular podium because I need that, you know, y si tuviera mi amigo y mi cerveza me sentiría mejor. I want to mention something right now, so you can understand my presentation, but not as an apology for what we did, and that is that I was asked at the last minute to oversee section 5. I had no instructions as to what we were supposed to do. I didn't quite understand the program completely, but I think what we came out with was tremendous. If we don't have any concrete recommendations, I think I can itemize one, two, three, four; if we don't have them it is the result of my presentation, as you will see. The conclusions implied precisely what we would like to recommend as far as this section is concerned. No sé si, Dr. Elizondo, dijo que aquí había alguien que no hablabs español por eso no sé qué hablar, el inglés o el español, ¿todos hablan español? The reason is a little difficult for a moment; our whole discussion for the two days was in Spanish, and now I have to switch codes to the other side, if you want.

"The things we decided the first day did not necessarily follow a logical sequence. We had to feel our way around to see what was happening. I want to mention that we had present the following: Juan Rodríguez, Rosa Mines, Ruben Cobos, Alberto Barros, Lorenzo Valdez, Estevan Arellano, el Padre Aragón, Frank Pino, Alurista, Richard Urquiza y Raúl Holguín. So you know who was present, and if the conclusions are not happy ones, you can talk to the other people, not to me.

"Looking at the materials in the program we had, I decided to define the topic. I controlled the discussion in some ways; sometimes that is bad. I don't know whether it is or not; however, we decided to call our topic 'La tradición oral y escrite.'

Then, after we looked at the situation, we asked what were we going to do with it. What were we going to discuss? We chose four points, after some discussion that took the whole morning, I believe. We decided that first of all, our great concern was 'recopilación y rescate,' es decir basándose en el folklore a ver qué es lo que es tuvimos que recopilarlo y entonces para rescatar la tradición digamos del mundo hispánico del chicano, en este caso. Segundo punto es, ¿para que nos sirven estas recopilaciones? Uno de ellos era, para hacer estudios comparativos folklóricos, estamos de acuerdo pero no tratamos el tema excesivamente. El punto más importante de todo este era precisamente 'la revaloración de lo social-cultural' del mundo hispánico, del mundo suroeste de los Estados Unidos, sus hechos históricos sus aspectos, sus costumbres, y finalmente que lo mencionamos pero no lo contamos porque no había documentos, era que estos informes no servirían para hacer estudios lingüísticos. Antes de seguir adelante, nos preguntamos, bueno: ¿con qué propósito hacemos estas cosas? Algunos llaman teorías, otros llaman filosofías, y creo que la filosofía a la que llegamos nosotros todos a estar de acuerdo, era que la recopilación de estos informes eran nada más un punto de partida para nosotros, para estudiarlas a fondo, y ver si dentro de esas obras, por el momento digamos lo tradicional, el folklore, encontramos el alma chicana, cómo piensa, cómo se siente, cuáles son sus costumbres, si la refleja esta literatura digamos, ése es el primer punto. Si hay algo de esto hay que nada más escoger lo positivo, si hay elementos negativos tratar de olvidarlos, pero funcionar con lo positivo, si podemos juzgarlo, y a labrar con los positivo entonces, y utilizar estos materiales para instruir al chicano, para que recuerde o reconozca lo que es, y porque tal vez es, parla usarlos como textos de lecturas en las clases en lugar de leer el Cid, en este caso o a Calderón, bueno, que tengan una cosa que es muy suya, que la sientan sin saber porque la sienten porque son ellos. Esa es más o menos la filosofía que tenemos,

pero con la intención de servir al chicano para ayudarle a mejorar su situación, para despertarle intelectualmente y para que se sienta que sabe quien es, y es un hombre como todos. Esta idea es demasiado ambiciosa o es muy ambiciosa digamos, y les dije yo al grupo que en realidad estamos hablando en abstracciones. Desgraciadamente no teníamos textos para estudiarlos, para ver si lo que buscábamos era cierto o no, pero tuvimos la suerte de tener a Rúben Cobos, que es una enciclopedia ambulante, entonces le dijimos tenemos estos cuatro puntos que hemos indicado a uds. aquí, para ver si son válidos, por favor. Yo sugerí el folklore del casorio, y le dije yo: por favor relate ud. detalladamente, todos los aspectos que aparecen en los casorios, es un acto digamos, social, funcional si es lo que quiere, pero aparece escrito también, entonces lo relató todo y encontes los demas que estábamos allí nos sentamos a ver qué elementos hay precisamente en esa relación, ese cuento que se nos ha hecho, que nos de un cuadro de lo que es el chicano, de lo que es su vida, su pasado, su presente, y entonces nos dimos cuenta de que hay muchos elementos realmente, hasta de lo anti-feminista hasta otras cosas. Pero entonces le pregunto: ¿de qué nos sirve esto para el chicano? ¿Qué valores puede encontrar en él? Porque en realidad si dice el hijo, yo quiero hacer esto porque mis padres lo hicieron, y porque me siento que estoy bien. Encontramos, por lo menos decidimos que posiblemente este tipo de tradición que existe en Nuevo México más que en otras regiones digamos del mundo del suroeste, da al ser humano una especie de solidaridad de familia. Entonces fue la idea de que muchos lugares no aparece esto, ¿por qué? Discutimos que está desintegrándose la familia, por la intervención económica, por el ejército que se llevo a los chicos afuera a aprender nuevas ideas y ya no les importa eso. Dicen ellos sencillamente: bueno me quieres, si quieres nos casamos y nos vamos. Eso es lo que pasaba, y de esa manera está cambiando el sistema en realidad de la vida social del chicano en este caso. Es decir que estamos poniendo a prueba los géneros literarios

folklóricos para ver si hay una base sociológica, un reflejo sociológico digamos que nos sirva para ayudar no solo a aprender el español o el español de los chicanos sino para que el chicano tenga una conciencia de quién es, y por qué es, porque a veces hacemos las cosas tanto que lo hacemos y no sabemos por qué en realidad, y si sabemos el por qué en muchos casos podemos obtener más fe en lo que somos y realmente seguir adelante y hacer grandes cosas. El segundo género, que escogimos fue el de las inditas. Las inditas es una especie de romance, una balada, un corrido si se quiere. Y le dije: relátenos en detalle un cuento de las inditas porque hay muchos y se pueden comparar. Nos lo contó, y también recitó algunos de los versos que ocurren, y también nos cantó parte de las melodías, que es parte de todo esto. Y entonces estabamos preguntándonos: ¿qué tiene esto de utilidad para nosotros? ¿qué aspectos sociales aparecen que son buenos o malos? ¿qué nos dice de la sociedad en este caso de Nuevo México; y al principio parecía que no había mucho realmente de importancia, pero cuando lo estudiamos más a fondo, nos dimos cuenta de un factor muy importante. Y nos preguntamos, ¿no hay una moraleja aquí que nos puede servir? Sencillamente que el cuento de la indita es que es una india, que un Nuevo Mexicano, en este caso digamos, un hombre de dinero generalmente se case con ella o no se casa, la viola o no la viola, pero al fin de cuentas la india es la que sufre, es la que cuelgan, es la que ahorcan, no digamos que la fusilan, y uno puede decir y ¿de qué sirve esto? Bueno, si vamos a moralizar, poder decirlo que no solo el blanco, el anglo, castiga al chicano, sino que el chicano castiga al indio, entonces hay que pensar, hay que ser justos, tener paciencia y luchar juntos. Espero que nunca ocurra eso. Qué dice, bueno ya hemos sufrido bastante con los anglos como gobernadores, ahora tenemos un chicano, ¿vamos a sufrir más? No se sabe, puede ser que sea mas severo que los anglos. No sabemos realmente, pero en ese caso había una moraleja que podíamos al menor servir para los chicos, que hay que tener conciencia, no hay que castigar a

nadie, porque lo que podía pasar con muchos chicanos existe entre nosotros. Y llegó nuestra hora, ahora nosotros castigamos. ¿Eso es lo justo? Vamos a preguntarnos, no lo sé, ¿porque quién va a sufrir después? Realmente hay que ser humanos y ver lo que está pasando. En conclusión de todo eso, tratamos de comprobar que si lo que habíamos indicado como una filosofía, y como habíamos indicado como puntos importantes que buscan en esta literatura oral y escrita de la tradición si nos servía para la educación, para despertar la inteligencia del chicano, creo que que decidimos que sí. Esto implica sencillamente que tenemos que trabajar a fondo los lingüistas, los sociólogos, los psicólogos para ver qué podemos hacer para recopilar datos para ayudar al chicano en su formación intelectual, digamos. Después de esto pensábamos bueno, hay que ir un paso más adelante, hablamos de lo tradicional, del folklore oral or escrito que tiene que recopilarse bien, y nos preguntamos: ¿qué pasa con la literatura chicana contemporánea? ¿Tiene la misma autoridad o no la tiene? Por casualidad yo conozco poca gente realmente. Y sabía yo, conocía el idioma de las poesías de Alurista y me encantó conocerlo. Alurista nos prestó una hora en la cual le propusimos las mismas cosas: ¿qué hacemos para la literatura folklore? Le dijimos, a ver si puedes contestar estas preguntas. Y como dice él, yo no soy crítico, yo nomás escribo. Nos contó de su literatura y después de todo dice yo no escribo porque yo soy yo, yo escribo porque soy del pueblo. Pero después se le salió, es posible que sirva para instruir al chicano. Así que él estaba diciendo de una manera diferente lo que nosotros habíamos concluido y lo queríamos hacer. Ahora ese intento nos lleva a algo de lo que quizás escriba en ese momento precisamente, ¿qué lenguaje vamos a usar? Qué prestigio vamos a darle al lenguaje al chicano, que hay una variedad tremenda. Y en realidad yo propongo que precisamente esta literatura del chicano contemporáneo, las obras tradicionales orales, mal escritas como dicen algunos puristas sirven de base para darle confianza al chico. De allí puede

seguir adelante para buscar si tiene un español normativo. Yo lo llamo standard, si no normativo, pero no hay que negar que puede utilizarse en las clases, yo lo hago en muchos casos. Y uno les da confianza, y después una maravilla lo que pueden hacer en cuanto a desarrollarse, desenvolverse y seguir escribiendo y practicando. Tanto el folklore escrito u oral como la literatura chicana contemporánea nos sirve como instrumento educativo para despertar la inteligencia del chicano y también para darle confianza por supuesto, y hacerlo conciente de lo que es, porque mucho somos sin saber que somos. Lo que si decidimos completamente en el grupo en cuanto a una sugerencia para el congreso es de que se pudiera organizar un centro, un instituto sociolingüístico en el cual se podían depositar todo tipo de documentos, cintas grabadas, obras escritas en el cual puede haber un taller con invitados especialistas digamos entre nosotros para trabajar tres meses, un mes, seis meses para que hubiera intercambio de ideas, y también para ... A estudiar el depósito de las joyas que haya digamos en el mundo, chicano, en este caso, para hacer más investigación y para salir con cosas constructivas para ayudarnos a nosotros, y para instruir al chicano en realidad, para que siga adelante. Para terminar voy a mencionar un punto que se mencionó, el grupo número uno y dos dijo, por ejemplo, que ... razón alguien tenía que declarar que el español de los chicanos con todas sus variantes que hay, debe de hacerse saber que es una lengua fidedigna y lo es. En una ocasión, si no en dos publicaciones mías, yo lo he dicho, pero ya está escrito que se tiene que reconocer como una lengua generalmente y otras obras también lo han indicado. Apoyamos esa idea, pero lo que pasa es que tenemos que esperar a que una persona a la que se le respeta en todo sentido lo diga para ver si tiene razón.

M.C.: "¿Hay algún comentario?"

Member from audience: "Yo quisiera discrepar que nuestra sesión ... pero creo que en ningún momento se mencionó la palabra 'alma.'

Hablamos del tratamiento de los estudios sociolingüísticos con el ... al folklore, para ver la cultura entera y completa para ver cómo existe, cuáles son los valores que tiene el chicano, cual es la base, las costumbres, los factores... Pero en ningún momento mencionamos nosotros la palabra alma y no dijinos vamos a estudiar el alma del chicano, lo que nos interesaba era ver al chicano a base de sus costumbres, de lo que aparece en el folklore y en la literatura chicana contemporánea, y a base de esto ver o tratar de ver como ciertas tradiciones, ciertos valores culturales han nacido, han nacido por razones exteriores al pueblo, y nosotros tratábamos de ver las inditas, los romances, los chistes que presentó el profesor Cobos, como ciertas ideas que venían inculcando al pueblo para condicionarlo a reaccionar a ciertos símbolos que esas anécdotas, que esos elementos folklóricos presentaban. Y luego el pueblo chicano contemporáneo ya no pensaba de por qué había surgido esto en la historia en el pueblo chicano, sino que nada más reaccionaba y hasta llegaba al punto de convertirlo y protegerlo con mucho orgullo. Hay varios ejemplos. Uno de ellos fue esta costumbre que aún se mantiene en ciertas familias, de besarle la mano a los abuelos, a los padres, a los tíos e inclusive al cura de la iglesia. Esta es una costumbre que se pasa de generación a generación, y luego los jóvenes, nuestra generación no coloca esta costumbre en tela de juicio y por lo tanto lo acepta, dice por respeto, sin ver las implicaciones de besarle la mano a alguien, a la persona que sea. Este era un ejemplo que nosotros veíamos. Otra cosa, en cuanto al instituto, pero el instituto según lo pensaba era con dos propósitos; investigaciones serias, o personas serias que tuvieran no la intención como hasta ahora creo yo de prostituir al pueblo, sacándole material y no devolviéndole nada. La primera era el primer propósito de investigaciones serias que tuvieran como meta entregarle algo al pueblo y no acumular libros para ciertas personas doctas, muy estudiosas que les importa más el tenure que nada. Segundo, que tuviera la meta de discusión. Estas

investigaciones después se publicarían a través del instituto y no quisiera confundirlo con el centro y congreso, sino que sería 'Instituto de Investigaciones Sociolingüísticas.'"

M.C.: "Pasemos al numero seis."

WORKSHOP 6 REPORT

Speaker: "Quería comenzar indicando quienes eran las personas en el grupo número seis. María Gutiérrez, Antonio Luján, Ray Chávez, Elizabeth Baca, Virginia Estrada, el escritor fue Bevan Haycock. Quisiera comenzar indicando el ambiente del grupo, o sea el sentido en cual procedimos. No fue nada definitivo, definitivo en el sentido que hemos salvado al mundo, ¿no? O sea al mundo chicano, al mundo completo en el cual vivimos. En ese sentido aproximamos unas definiciones de cosas que estábamos discutiendo, y en otras areas no, the ambiente del grupo, at least from my point of view something very exploratory and because of that I think a different point was very creative and very exciting. We made statements sometimes sounding as if they were categorical, pero tanto como pasa muchas veces en academia, ya cuando está tirando la teórica y otras cosas entre nosotros y etc... cuando decimos algo muchas veces las personas toman eso como negar lo otro, o como negar lo demás, y quisiera decir que aunque estamos a veces afirmando algo y a veces denunciando algo, no quiere decir que lo que no decimos es lo que estaba en el grupo. No sé si llegue al punto de claridad que intento pero tal vez en una discusión o en preguntas lo podemos aclarar. In that sense we did not make any strict definition of language policy, and some of the things may more approximate what people consider as language policy and others may not.

"The procedure that we established at the beginning of the group discussion was as follows: to describe the situation as we thought [it to be], and in that sense we contributed the experience of each of the people of the group, to define the impact of that situation, of that description on the Chicano, again, speaking in what was an undefined area of language policy, that is, to look at the process for decision-making of that policy and of that

impact on the Chicano. And then [we would] move into a second area of what out to be, or approximate una forma, un desarrollo, una poliza de idioma generalmente, no, no definitivamente. We talked about applied changes or recommendation or research areas and here we talked about areas as opposed to research problems. The distinction that we made here, es que no estamos haciendo un research design, estamos hablando de áreas de necesidad, de áreas donde se tiene que hacer mucho más trabajo, donde se tiene que llevar a cabo mucha más discusión, análisis, y tal vez mucho más sueño en el sentido positivo, creativo. In doing that, we kind of broke up the report into three areas. These were kind of general statements or summary points of discussion, and in some we captured the discussion a little more than others, but consider them summary points of discussion, and then secondly, the recommendations, and then we get into some of the research areas. I will just go through them quickly y si hay preguntas para clarificación o discusión o contestación o si quieren contribuir las otras personas del grupo, amplificar estos puntos, siéntanse cómodos de hacerlo.

"First, the obvious thing is that the implicit national policy of the United States in relation to language is that English is the language policy. Second, there is no legal basis for this, however. Third, language policy as it exists in this country reflects the social relationship of Chicanos and Anglos in the society. Es decir que hay una relación social, económica, política, entra la comunidad chicana y el grupo dominante en este país. Y que en la póliza de idioma, implícita, y a veces por medio de instituciones, explícita se refleja esa relación. Nuevo México es el único estado que podemos identificar nosotros, que tiene una base legal, una base constitucional bilingüe, que hay profesiones y ocupaciones que mantienen una terminología elitista para prohibir la comunicación y el entendimiento entre diferentes sectores en el cual esa ocupación tiene contacto. Doctores, en

particular no ocupó la profesión de abogados, pero hay otros. Institutions reflect the national language policy and many times develop restrictive guidelines and procedures as a reflection of that implicit policy within their own operations. Some examples are the communications media and the dominance of forms of English, as in the schools where we have had until very recently and still have implicit and explicit guidelines and rules against speaking Spanish. Other forms of those kinds of guidelines and restrictive reflections of the implicit national policy, and this is taking Chicano speech in its most 'umbrella' fashion, cuando hablamos nosotros de bilingüisno no lo definimos muy específicamente, hablabamos de chicano speech en la forma que hablamos nosotros, ¿no? English and Spanish in the United States have different statuses; Spanish in different ways is not universal; it is identified as not universal, whereas English is. Spanish is viewed in many ways as inferior, y aquí estamos hablando de la gran actualidad de la comunidad y la existencia de la comunidad adentro y afuera de los barrios. No, no estamos hablando del acento de fulano de tal que está cenando con Ford o con quien sea, que se mira muy educado. Ahorita parece que hay un favor por la habilidad de poder hablar dos idiomas, del bilingüismo, pero que no hay una forma paralela institucional que refleja esa actitud. It's fine if you are bilingual individually; just don't organize it institutionally. También hubo una discusión, que hay una definición entre nosotros mismos que incluye como parte de esta definición de la comunidad chicana y aquí no hablo de individuo sino de la comunidad, del grupo de la colectividad que indica que el bilingüismo es parte de esa definición, es parte de nosotros, y que del punto de vista de personas afuera del grupo, el bilingüismo se mira como un skill, y muchas veces como un optimal skill y no necesariamente como una parte de la definición del grupo, de las limitaciones, es decir de la línea de ese grupo. And here it was not all that clear, also, because we talked about the way we ourselves and others describe [quote] 'problems,' within the Chicano community, not only in the

literature, social sciences, academic, popular, lo que sea, government entre nosotros etc... we talked about bilingualism. Many times we talk about it as a problem, the problem of bilingualism. ¿Quien define que es un problema? Una de las recomendaciones que hicimos son las siguientes: Elite terminology should be broken down, eso refleja unas cosas que se han dicho en otras conferencias, en otros lugares, y aquí lo reafirmamos. To support the principle of institutional bilingualism and to support this as a democratic, as a human, and as a civil right. Que tenemos que apoyar, que las instituciones que nos manejan en este momento, y que dicen que nos sirven a la misma vez que reflejen la realidad lingüística de la comunidad chicana, y que la reflejen no nomás porque estamos aquí, porque hablamos español y el inglés, sino porque es un derecho, un derecho humano, un darecho civil como una sociedad organizada y un derecho democrático. Muchas veces cuando hablamos del bilingüismo, luego luego nos vamos a la escuela, que allí nos vamos a salvar, allí vamos a mantener nuestro modo de hablar, el bilingüismo, que allí va a hacerse el cambio, y la misma vez decimos que allí nos jodemos más. Que esa es la institución más oprimida por el país. En diferentes formas; físicas, mentales, intelectuales, espirituales, etc... And in that sense, we are talking about the different institutions, and not just one. To remove the barriers against bilingualism in institutions, más al estilo de civil rights, que por medio de derechos. You go to a hospital that is basically serving an 80 percent Chicano community, y nomás puedes hablar en español y te reciben, y la persona que te recibe nomás puede hablar en inglés y no toman nada de medical workup sheet en lo que te pasó, etc... Esas cosas son, que al primer paso podemos derrotar, y como segundo paso le tomamos una ofensiva, una posición agresiva para instituir ese bilingüismo institucional. Esas fueron las recomendaciones del grupo. En el área de investigación, again these are going to be stated as research areas, as opposed to research problems or research designs. En eso no nos metimos.

In each of these areas, to a large extent, we were talking about implications for policy formation, and in terms of language policy we did not define, did not state that we were talking at a national level only, at a local level, county, state, or at all. These things are really things that should be worked out more specifically, con mucho más tiempo, con otras personas acerca de situaciones concretas.

"Language use relates to the psychology of la raza. It also relates to the economic situation sphere of the United States, in particular las terminologías de diferentes occupaciones. Tres, National Implications of Official Bilingualism, es decir, ¿qué pasaría si oficialmente el inglés fuera hecho el idioma oficial de los Estados Unidos, o el español? The feasibility of alternative ways of implementing institutional bilingualis,--here you run the gamut from legal to political organizing, etc. . . . The history of English language policy in the United States, the history of the Spanish language and English language in the Southwest--language is a tool of domination and, used as a tool, to divide it; language is a tool used for self-defense, for self-determination, for--here we used a very broad term--liberation. Actitudes entre chicanos, y entre no chicanos o sea anglos y otros, a diferentes dialectos del inglés y del español, y sus usos 'apropiados' as negative and positive means of communication. Presentamos una lista de ejemplos de actitudes que nosotros tenemos, y que otros tienen nosotros acerca de como hablamos, sea una persona en una junta en la que se está tratando de la situación educional en ese barrio, que le dice a fulano de tal, 'no, no quiero decir nada porque no puedo hablar bien, o tú dilo, porque tú hablas muy bonito.' Hay implicaciones acerca de casos de actitud y valores, unos positivos, otros negativos de como nos vemos nosotros. Y tales cosas como esas se pueden relacionar a uno de los puntos de discusión que hemos oído esta manaña, como se transmiten esos valores, como se mantienen, cuál es el papel de esos valores acerca de la política de la situación actual y material dentro de la

sociedad del chicano. También hay diferentes medios de comunicación dentro de la comunidad, si uno necesita algo acerca de los recursos humanos de talento, etc... a veces no puede ir a ninguna parte allá, y a veces hablarle a su mamá que le llama al primo, que le llama al otro primo y viene el abogado y dice bueno, primo, qué pasa, aquí estoy, cuál es tu problema, lo vamos a arreglar. Hay diferentes medios de comunicación, formales, informales, que también creemos que se tiene que ver en el sentido de póliza y acción social, en el sentido de hacer algo con eso, no nomás declararlo. The implications of institutionalizing the different dialects of Chicano speech, like Caló, as it concerns language policy, communication, and information dissemination. ¿Qué pasa con el llamado caló, si se usa como un medio de comunicación formal e institucional, hay una dinámica acerca de la creación del idioma, no nomás del caló sino de otros dialectos. Si agarran o se mueren en el uso natural, si se forma en institución, cambiarán y si cambian en qué sentido, en cuáles direcciones. Había varias razones por las que indicamos esta área. Es una cosa escribir creativamente en un dialecto. Es otra cosa tener una persona hablando de una cierta manera que tal vez no es apropiada, por la situación, sea en el afecto de la comunicación, o no más en la artificialidad del uso de ese dialecto. Qué pasa con el caló si se enseña en el escuela a maestros que no lo saben usar, para usarlo en la clase. ¿Es esa la forma en la cual se debe instituir, analizar? O es que tenga capacidades en diferentes dialectos de español e inglés, y si la situación es natural y útil, que lo usen. Esas cosas en términos del papel del dialecto fue un área que sugerimos para más investigación.

"Regarding institutional attitudes to language, radio announcers, people who work in telephone companies, in general, people who work in general communications media no hablan buen inglés. Then the social barriers to extensive use of Spanish, for example, are found; you make a telephone call and you say, 'Reynaldo Macías, ¿qué?' Reynaldo ... finalmente llegas con que mi nombre es Jaramillo, ye en ese sentido es un proceso de

socialización que indica un valor para el uso del español que es menos y que es más limitado y hasta cierto punto inferior que el uso en inglés, la fonética del inglés. We can often identify the very obvious ones, but there are a lot of very subtle ones, particularly in social relations among ourselves with children. Someone is named Antonio, porque así quieren los padres que lo llamen, ¿no? y alguien le pregunta como te llamas, me llamo antonio, ah Tony, ¿cómo estás? Tony as opposed to Toño or Antonio si indica y muchas veces en diferentes áreas, con diferentes personas, por esas razones específicas indica que 'Antonio' no es bueno. Cosas así que individualmente, y aisladamente no pensamos mucho en eso, y a veces echamos broma entre nosotros, pero en un sistema organico se esta renforzando valores en diferentes modos como en cualquier sociedad, en cualquier sistema toma otra importancia. Another important aspect of the discussion of the group, en particular porque en este sentido nos metemos al estudio del idioma con la actualidad de la comunidad, comenzamos a discutir qué pasaría al uso del español ya que se está moviendo la población chicana en diferentes direcciones and the concentration of Chicanos is being dispersed, and we talked about three different things, the changes that have been going on in the International Migration, de México a los EEUU, particularly to California. Many people are bypassing the traditional route of Texas and Nuevo México and going directly to California, to the point that in another ten or fifteen years projecting that the Chicano population will increase 100, 150, 200 percent, the mobility of using the migrant streams to the mid-west not only as the cheap labor that it has usually signified, but also as migration vehicles to settle in the mid-west, particularly with what is happening on the border of industrialization programs on both sides of la frontera, and the different kinds of socioeconomic situations that are developing in the border states. And then the difference in the growth rate among Chicanos as opposed to the general population. These kinds of things have implications for the kind of view of national policy or language

policy at the national and at the local, regional levels. It also has implications about how we see ourselves. The needs and the policy that can result from tying those things together that we discussed. A second aspect of that was the particular case of Nuevo México, as an important and maybe critical point about what is happening with us. There is a very large out-migration of Chicanos in much of Nuevo México. There is a tremendous immigration, especially from Oklahoma, Texas, and California, of Anglos, retirees, people who want summer homes, etc. . . . Se puede ver el desarrollo de casas y comunidades anglosajonas en todo el valle de la Mesilla, se puede ver en otros lugares de Nuevo México la invasión del hippie al norte, etc. . . . All the trailer homes that are being developed, and who's living in them, the almost second reoccurrence of the change of ownership of the lands, the growth of Albuquerque, the projected growth of Las Cruces, etc. This is the only state that has the constitutional basis for bilingualism, y si proyectamos que va a continuar este out-migration de Chicanos y immigration de anglo-parlantes, entonces vamos a tener un punto de juncture. El único estado con base legal y constitucional de bilingualismo que no tiene nadie que puede hablar español, que no tiene nadie de chicanos. Esas cosas socio-económicas, esas situaciones de manejar la población chicana, tanto en este país como en todo latinoamérica, ¿no?, pero específicamente en este país el Chicano y el Latino se tienen que ver en las implicaciones de póliza, en las implicaciones de organizar, de presentar posiciones acerca del idioma. The implications, benefits, and the dangers of universal bilingualism, and these are tied in the same kind of discussion. What happens if non-Chicanos become bilingual?, nos joden mejor. What happens to the maintenance of Chicano culture? It has many times been used as a symbol of ethnic cohesion. Que quiere decir eso, como se usa y además de eso si estamos hablando de una necesidad, de una sociedad bilingüe para mantener el español entre nosotros, si es una sociedad bilingüe donde non-Chicanos son bilingües, entonces

qué nos pasa nosotros porque la situación política, la relación social entre los dos grupos sigue lo mismo. Sigue lo mismo con la diferencia que ahora no podemos hablar entre nosotros para que no nos entiendan. May I have some organizational implications? Bueno con eso terminamos los research areas y también the unexhausted, there were things that were covered within the time within the group. There were three things though we did want to mention in relation to the implementation of research and to the kind of thing that we have been talking about, and these we term research guidelines: (1) That language should not be studied in isolation from social aspects. Y como dije anteriormente cuando comencé, we may be saying something, but we are not negating the other things that are being said, and even though this is said in the negative, this does not mean that language shouldn't be studied in isolation but just that it shouldn't be studied only that way. Language should not be studied in isolation from social aspects. (2) The Chicano should not be studied in isolation from the rest of society. Another implication of that is there should be studies of the society acerca del efecto del impacto al Chicano. (3) Los recursos de la comunidad organizaciones, individuales, históricos, materiales, topographical, todos los recursos que se pueden usar en la comunidad, que se usen y que maximize them in sociolinguistic research. Que aunque la investigación sociolingüística depende mucho del trabajo que se hace en el campo, en el campo fuera de la universidad, fuera de una biblioteca, etc., siempre hay que tener una orientación que se ha repetido y anunciado, declarado y afirmado por otras personas y nuestro grupo nos acercamos a hacer lo mismo en una unión. Que se tienen que ver no para explotar la comunidad por medio del conocimiento que puede salir de esa investigación, pero para el beneficio de cambiar la situacion social, económica, y humana de nosotros mismos y en decir nosotros, el resto del mundo, el Anglo inclusive. Ese es el reporte, si hay preguntas, si hay comentarios, si hay desacuerdo, etc., algo tradicional por favor. "

Member from audience: "Es la primera oportunidad que tengo de hablar con todos mis amigos de sociolingüística. Una cosa que nos ha molestado mucho a nosotras las mujeres que hemos estudiado la situación de cambios entre la mujer y el hombre, la mujer mexicana, es que sentimos que el idioma Inglés es un idioma totalmente diferente en términos masculinos y femeninos. En términos de que consigamos un Inglés más masculino en el uso de mankind. Otras, otras palabras que se usan. Ahora para nosotros no tenemos los recursos sino que nos gustaría mucho sugerir, cuando menos el grupo de Texas que ahorita está en research de este aspecto, este que estudiarán los efectos del uso del Inglés en la comunidad mexicana especificamente este efecto, que el Inglés ha causado ciertos cambios en la relación de mexicana y mexicana, cambios de la posición que ha causado en la mexicana, de la situación más inferior a la que tenía antes. Ahora otra cosa que es hasta curiosa pero en la que algunos de nosotros nos hemos puesto a fijar es que si hay o no hay cambios físicos en una persona que habla más Inglés que español, y no sabemos. Pero sería una cosa para mí muy interesante porque yo casi siempre me fijo, digo esas personas hablan más Inglés que español, se les hace la boquita más ... quizás no tiene importancia, pero para mí es una cosa muy interesante. Con el grupo anterior, no se ha preocupado nadie de estudiar el uso de las manos, del idioma que tenemos. Que nadie se ha preocupado por estudiar el body language, aunque no es body language si no que ha resultado como un sistema de comunicación total, no nomás que significa ciertas cosas en costura, sino que con las manos puede explicar las cosas, y me imagino que hay muchas otras complicaciones y que no siendo lingüistas, o no están en el ramo, nos gustaría mucho ver un centro en el cual podríamos escribir estas cuestiones sin decir, por favor callen, estudie esto que no interesa mucho saberlo."

Response: "Acerca del último punto si ha habido discusiones, y una de las implicaciones de hacer ese estudio de body language es como captarlo en el sentido que no se puede escribir nomás, ¿no? Pero

se tiene que usar diferente medios para comunicar lo que se está haciendo, y en ese sentido creo que sería otra sugestión tanto a la metología que se usen; que se use la tecnología de cámaras y videotapes, etc."

M.C.: "Informe número 7, por favor."

Speaker: "Nomás una pregunta que se refiere a que Nuevo México era el único estado que tiene más de una lengua legal. Pero parece que mucha gente no conoce el tratado de Guadalupe Hidalgo. El informe de nosotros, es decir que después de mucha discusión llegamos a ciertas conclusiones. The modern problems of publications of any Chicano materials have been those that we thought about but have never fully elaborated in the planning stage. We have heating costs and heating elements in marketing, for instance, which have just come up from this experience. Everybody in that group was involved in marketing--not just publications--it's the marketing situation. There are all kinds of rip-offs in the New Erie or textbook market, and that means that a publishing company, and not necessarily the super straight--I mean this happened to a cierta casa with a ... cockroach people ending up with the Straight Arrow Press, which is a branch of Rolling Stones--in that kind of thing. They simply took this book and bought it, put it away somewhere. In other words, the advertising and distribution, and how you get out there, the marketing, and this thing is so important, there's--in the production. It's a matter of the market, and this was heavily zeroed in by the whole group. The ideas which the publication workshops are presenting through this assembly may seem to add weight--attainment of a goal. But we have to face the full reality of publication, and the full reality for us, that is, to write recommendations for the group; the publication workshop therefore recommends that, number one, the proceedings of this first exploratory conference of sociolinguistics be published at the earliest time possible, that's number one. That instrument has been instituted through the editorial board. Number two--this organization has to have archivos. We have to have a central

place; this is reflected in other workshops also. We have to have a separate place to which we send materials and I don't know which materials will be distributed, so some kind of librarian, a place for the librarian, and that sounds as awkward as hell where people have to be hired full-time for these jobs. You can't have a part-time librarian for a national, all kinds of Chicano activities. You have to have the whole library staff, and the secretarial work that goes with that, and field specialists who would like to go out and gather the material and help distribute material at the same time. You need the clearinghouse which will be in charge of publication and distribution, advertising and distribution, in other words, publication and dissemination. Now that clearinghouse has to coordinate with the archives and the archives have to coordinate with the clearinghouse, and the idea of a training center for marketing people. For people to become specialists in the marketing of these materials. We need these people, we need specialists in marketing. We don't know what we're doing, we really don't know what we're doing in the publication area. We don't know the rip-offs, we don't know the beginning or end of this thing, and this is an area where there must be training, technical training, and we're not talking about research, we're talking about training p[illegible]. So workshops could be set up through these organizations, ar[illegible]s could be brought here. That was our recommendation. There was a lot of discussion, of course, [about] disasters in publication that we've had, everything from Quinto Sol to Asnal publications, and I don't think necessarily that's what the group needs from us."

M.C.: "Report number eight will be short."

WORKSHOP 8 REPORT

Speaker: "Our group was lucky more or less because we didn't have to traverse . . . the webs of ethics; we did a little bit, but ethics, morality, and policy-making are really issues basically of direction of value, ethical moral judgments, and I appreciated how difficult that is and how polemical it can be at times. So what our small group did was to concentrate solely on clerical methods of research, of questions directly related to sociolinguistics and the Chicano. Let me make one point that could cause controversy. First of all, if I go into the quick, practical aspects of it, and that is if we agree that because we were a fact-finding type of community, that it really is not possible that by simple engagement in research on sociolinguistics and Chicano Spanish do we limit the legitimacy to the language. The legitimacy of the language is something that is acquired in itself by population, through institutionalization, through literature, etc., etc., so that our tasks were really nothing more than to go out and find clerical information. So very quickly we divided up research methods into four categories: synchronical research, those are research questions that have resulted within the relatively short period of time; diachronic research, which is also called longitudinal studies, which involve research over long periods of time; comparative research, which is either synchronic or diachronic and most obviously involves two groups of people or two universes; and historical research, which involves a different methodology. Very simply, what we did is that we went down each one of these lists and listed potential research areas that could be useful to people involved in sociolinguistics and the Chicano, and quite frankly we took the lid off existing sociolinguistics and sociologists of language, even though last night we were told to disagree. We followed the people's advice or example and we listed areas of

potential research. Now, synchronic research, which is studying a group within a relatively short period of time, imposes such questions as: How does Chicano Spanish serve to define ingroup and outgroup members? Does Chicano Spanish develop because of a limited Spanish vocabulary? What are the uses and functions of metaphors, similar to Chicano Spanish? What is the function of Spanish Chicano cuando es used by community brokers, that is, the middlemen between a community and institutions? What is the correlation between Chicano Spanish and sex practice . . .? What is the function of Chicano Spanish and interpersonal relations? How does Chicano Spanish affect political language community brokers? What is the relationship between Spanish and mass media in a community of Chicano Spanish? What is the reaction of schools for Chicanos who speak Chicano Spanish? How is power defined within the Chicano Spanish, and how do Chicanos use Spanish in comparison to standard Spanish? Those are very basic research questions, that if you think a little about them you can come up with innumerable variations, so they suggest a few general areas. We had an extensive discussion on longitudinal methods, and I think it's a little bit too detailed and perhaps a little bit too pedantic; but we decided that all three types of study could be used depending on how the question was phrased and what was leading to the answer. In comparative research for sociolinguistics, the questions are as equally varied, and perhaps more fruitful. Such questions can be: What is the degree in function of Chicano Spanish in gangs or communities, in rural and urban areas? Or, what is the degree of loyalty in rural and urban areas? This is in comparative basis of the variations in Chicano speech patterns. The last method, which is a historical method, probably asks a more limited amount of questions, and probably among these questions is the development of a Chicano Spanish in a given area. You can't use content analysis in historical research because so little Spanish is written. Those are the four general research areas.

As I mentioned before, innumerable types of questions will arise using these four general types of approaches. Next we discussed the methodology, actual methodology, and we came to the conclusion that sociolinguistics of research in the Chicano community, if it is to be similar to the existing ones, will involve field methods. In this regard, Carlos Velez, who has done a great deal of anthropological research in Mexico, was extremely helpful, and told us very basically the difficulties involved in going to a community trying to become what is called a nonexclusive member of the community, the difficulties of ethics. We discussed the differences between tape recorders, notetaking, and interviews, and made one thing extremely important. He said of all the methodologies that you use all will be effective if you have been able to establish some sort of good working relationship with the community. We discussed the question of ethics and I was fascinated by this question because it is such a fruitful question in terms of producing different points of view. No matter what is discussed in a group in terms of ethics, there is nothing that will buy them the full research into the ethics that are established in any particular group. So we spoke about it and perhaps some of the members disagree, but we communicated. Unless an ethics committee on sociolinguistics is established to monitor the activities of a sociolinguistic Chicano investigator, really the best you can hope for is that the man is sensitive, moral, ethical, and good-hearted because if he's not, there is nothing you can do once he has been approved. So we have to find recommendations to establish a full-time center for Chicanos going into sociolinguistics, which is quite important. We are also a little concerned that there was no workshop devoted to this aspect of sociolinguistics, and again I know the rules of people who say, let's leave philosophy and let us leave questions of theory and let's get to visits. We also recommend that there be a committee in ethics and the fact that there is supposed to be some form of formalized group to deal with ethics.

"We also recommend the committees establish an organization for the sole purpose of writing books for sociolinguistics research. We also agree that there should be some sort of clearinghouse for the collection and distribution of material, and that each group that we've discussed today should have its own research component because one thing that became obvious was that the research methodology or the exact detailed research design is inevitably related to the questions asked, so we were actually wandering around for the first day, like some disembodied creature, because we have no questions to which to attach the methodology. So we do agree that each one should have its own research component. It was also suggested that to reinforce the research, some sort of basic glossary of Chicano terms be developed, and my position is that it is an extremely difficult thing, but that's it. Something [was] very important in the presentation, and that is if we keep insisting on our bilingual nature, most of the things I've heard refer to Chicano Spanish; what about Chicano English? As the gabacho linguists start moving out and studying the Chicano Spanish, I think we should watch what they are doing."

ORGANIZATIONAL ACTION

Carlos Velez: "Se reunió el siguiente grupo: Francisco Lomelí, Salvador Rodríguez del Pino, Juan Rodríguez, Ricardo Sánchez, Nick Vaca, Fidel de León. El comité decidió formarse más en nominating committee. The following persons are recommended for the slate . . . [There was discussion on the recommendations. The following were finally voted on:]"

Chairperson - Rosaura Sánchez
Vice-Chairperson - Gustavo González
Secretary-Treasurer - Anthony Lozano
Members - Gil García
Salvador Rodrígeuz del Pino
Fidel de León
Guadalupe Fallis
Ruben Cobos
Alurista

It was moved to accept as a group - accepted.

Dr. Elizondo asked if the Editorial Committee had anything to add. The members of the Editorial Committee are: Rosaura Sánchez, Laurencio Peña, Reynaldo Macías, Frank Pino, Marta Cotera, César Caballero. The Alternates are: María Aguiar Torres, Domingo Domínguez, Juan Gómez Quiñones, Gustavo Segade, Jess Carrillo, Carlos Velez. María Aguiar Torres advised that Rosaura Sánchez declined.

At this time, Dr. Elizondo suggested that they meet this afternoon.

Dr. Elizondo introduced Gustavo González.

Gustavo González: "Id like to start this afternoon by commending Sergio for all his efforts in bringing this conference to the point that it has come so far. I'm sure you will agree with me that his staff has done everything possible to make our stay a pleasant one and I think he deserves everybody's eternal thanks because I know coordinating a conference of this type can really be a hassle, and those of you who have done it I'm sure you agree and can see that he's gone to a lot of trouble.

"I think it would be presumptuous of me to try to summarize the kinds of discussion and trauma and some sort of examination of the heart and spirit that you have undergone in the past two days or so. So instead of trying to tell you what you have come up with, I'm going to share some of my own impressions that I have gathered in talking with some of you and from reading the notes of the two days on which I was unable to be here.

"The present conference is a culmination of more than two years of planning and discussion, negotiation with different parties. The need for such a conference was obvious from the very beginning. One of the things, perhaps the main thing, that distinguishes us as Chicanos from the Anglo world or from other Spanish-speaking groups is our language. Up to now, except for scattered individual efforts in different parts of the country, there have been no attempts to bring us together to discuss our language, to discuss our concerns regarding our language. This conference has been historic in that respect. Realizing that language represents reality and not just an esoteric intellectual exercise for linguistics, we have attempted to bring together persons from other areas--Chicano literature, sociology, psychology, history, and so on. It has been the aim of the conference to bring together Chicanos who can articulate the language concerns for their respective disciplines and groups. Concerns grounded in the reality of the community. In this the conference has been most

successful. I was very favorably impressed with the expertise and the knowledge represented in each of the workshop sessions. The notes and the reports you have heard this morning, I think, speak for themselves.

"In keeping with the exploratory aspect of the conference, many questions regarding a wide range of Chicano-related concerns were raised. Some were very easy to answer, many more were too intricate and complex to deal with in detail at a conference of this nature. Time and again mention was made of the need for research. This resulted in the delineation of some very exciting and provocative research themes. The range of sociolinguistic concerns was most extensive. I feel that you should be congratulated for what you have produced here in terms of the areas that need to be examined closely in the future. Perhaps most impressive of all to me, was the overriding concern for the welfare of our people. This concern manifests itself in our insistence on research, whose results can be directly applied to and for the benefit of the community. It manifests itself in our expressed desire that Chicano sociolinguistic expertise remain in the community and not end with the research project. You have shown your concern for the community by insisting repeatedly that research efforts be along practical, relevant lines such as bilingual education and in many ways bilingual education represents the most visible and tangible means of incorporating sociolinguistic research in the community. Bilingual education is of immediate and direct relevance to our raza. It does, after all, affect our most important asset, our children. Needless to say, bilingual programs have been less than successful in involving the community to an adequate degree in carrying out the types of sociolinguistic research discussed in the groups and their application to bilingual education. We can assure greater participation by the very people bilingual programs are supposed to serve, namely, the Chicano community. Solid sociolinguistic investigation will provide many of the answers we are seeking regarding bilingual instruction

and which have been mentioned at length in the workshop reports--the nature of the different language varieties of the Chicano and the role in the bilingual, bicultural classroom would be better understood. Incorporation of such findings in the implementation of bilingual programs would increase the effectiveness of such programs. It would assure that the benefit of sociolinguistic research would reach the community as we have all expressed an interest in doing. The role of English, culture, poetry, literature, all these and other elements within a bilingual, bicultural program need to be determined, and these concerns have been mentioned in this conference.

"In listening to the reports, I got the feeling that each of the groups was well aware of the dangers and the complexities that make up each area of needed sociolinguistic research. There was a feeling of awe and amazement at the many, many dimensions that characterize each and every area of concern, from ethics to community involvement to research methodology, and so on. The groups were not proposing these areas blindly, but with full knowledge of the difficulties that face us along the way. Given this many-headed monster called Chicano Sociolinguistic Research Concerns, I propose that we embark on the task of listing priorities. I propose that we identify, here and now, before we get back to our respective campuses and communities, three or four areas of major concern. Once this is done, we can focus our energies on procuring support for these important research areas, perhaps a series of mini-conferences dealing with bilingual education or research methodology or culture. This will assure a steady rate of progress utilizing the energies of the entire group toward reaching our specified goals, one at a time. I strongly urge the group to form a permanent organization composed of persons interested in Chicano sociolinguistics. Such a group would serve as a focal point for all our endeavors in this all-important field. I urge the dissemination of the results of this conference to already established professional organizations. If a

follow-up conference is held, it is strongly suggested that the proceedings of this conference be used as a point of departure and reference. Lastly, I recommend that the group write a letter to the Social Science Research Council's Committee on Sociolinguistics and request that two Chicanos be named to the Committee. This will ensure that our interests in this area are properly represented.

"In closing, I would like to appeal for continued cooperation among the different disciplines and factions represented here. I would ask for continued support and guidance of our friends at the Social Science Research Council and the Ford Foundation and I would urge each of you to go back to your respective institutions and spread the word about what has happened here these past couple of days. The nature of the conference has been exploratory. We have taken an important first step, we have emerged with a series of recommendations. It is now up to us, individually and collectively, to bring these recommendations to fruition. Como dice la canción, 'We've only just begun.'"

Dr. Elizondo: "Muchas gracias, Gustavo González. Gustavo ha sugerido que se haga una lista de prioridades ahora y recuerdo que no he oído de que hay a tal lista de todos los informes que hubo. En cuanto de la diseminación de las actas de esta conferencia ya se ha mencionado esto anteriormente y eso es menos difícil de hacer que organizar las prioridades que tuviéramos. En cuanto a la carta al Social Science Research Council and Committee on Sociolinguistics me parece que esto le corresponde a la nueva organización que aquí se ha formado. Yo quiero preguntarles a ustedes si quieren hacer ese trabajo de hacer una lista de prioridades y a María en especial, a los jefes de grupos, para que se reunan los jefes de grupo, tenemos tiempo, supongo y ¿qué es lo que quisieran hacer?"

There were voices in the background which could not be made out. However, the gist of it was that the Editorial Board should go through the notes of the various committees and compile such a list of priorities.

Dr. Elizondo: "Bueno, parece que esto concluye nuestro trabajo para hoy."

Gustavo Segade dio las gracias a NMSU.

The Editorial Board decided to meet immediately after the meeting.

END OF SESSION

REPORT FROM THE WOMEN'S CAUCUS

The Workshop Reports were followed by a Report from the Women's Caucus. The women present at the First Exploratory Conference, about fifteen from a very small group attending the Conference, met to select a representative and an alternate to the organizational committee. Those selected were Drs. Rosaura Sánchez and Guadalupe Valdés Fallis. The women were particularly interested in questions of research and therefore suggested the following topics as areas requiring investigation:

1. How English has changed the position and image of the Chicano woman.
2. Sexism via the written language in textbooks.
3. Women researchers as more effective, as having more accessibility to the community.
4. Estudio de la mujer a través de la madre, de la imagen de la madre.
5. Estudio sobre el mito del macho por medio de la canción.
6. El romance--come se ha desarrollado el concepto de la mujer por medio del folklore y por qué.
7. La lengua como reflejo de la realidad de la mujer.
8. La opresión chicana de la mujer feminista. Exploration of question: Is there a conflict between chicanismo and feminismo? Comparación ideológica de la mujer feminista y la no feminista.
9. Estudio de las influencias de profesores sobre la lengua de las mujeres.
10. Investigación de fondos del Ford Foundation para hacer estudios sociolingüísticos de la mujer.

A Resolution was also presented:

> Que se hagan esfuerzos para desarrollar una conciencia de la mujer en todo el estudio de sociolingüistica.

The women also set as their goal the preparation of a women's directory with the names of professional and community women in all sectors.

The women also recommended that the women's perspective should be included in sociolinguistic studies. The Resolution was approved by the audience.

PERSONS INTERESTED IN CHICANO SOCIOLINGUISTICS ARE INVITED TO JOIN THE NATIONAL COUNCIL FOR CHICANO SOCIOLINGUISTICS RESEARCH BY FILLING OUT THE FORM BELOW AND SENDING THE APPROPRIATE SUM OF MONEY TO:

DR. ROSAURA SÁNCHEZ
THIRD COLLEGE
UNIVERSITY OF CALIFORNIA
LA JOLLA, CALIFORNIA 92093

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

Check the appropriate box:

☐ Student	$ 5.00
☐ Paraprofessional	$ 5.00
☐ Professional	$15.00
☐ Institutional	$25.00
☐ Contributing Member	$40.00

DUES APPLY FOR THE YEAR 1976.

APPENDIX A

CONFERENCE PARTICIPANTS

CONFERENCE PARTICIPANTS

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APPENDIX B

CONFERENCE PROGRAM

TOPICAL FOCI OF THE WORKING GROUPS

I. Basic Sociolinguistic Concerns

Group 1: The Sociolinguistic Characteristics of Language Varieties in the Verbal Repertoire of the Chicano Community.

a. The "Chicano Community" as a heuristic metaphor: Advantages and dangers.
b. Types of approaches: Alternative methods, kinds of samples, and levels of analysis.
c. Identification of linguistic and social characteristics.
d. Synchronic and diachronic comparisons.
e. Implications for the investigation of language maintenance and shift within the Chicano community.

Group 2: The Social Distribution of Attitudes Towards Language Varieties.

a. Beliefs about the linguistic characteristics of specific language varieties, e.g., orderliness, expressiveness, status, autonomy, etc.
b. Beliefs about the social characteristics of the users of different varieties of language, e.g., social class, level of education, personal characteristics, etc.
c. Beliefs concerning the social consequences of the use of different varieties of language, e.g., in education, social mobility, group and ethnic identity, acquisition of "accent," etc.
d. Bilingualism and biculturalism: Their ideological dimensions.

II. Applied Sociolinguistic Investigations

Group 3: The Application of Sociolinguistic Inquiry to Bilingual Education.

a. Empirical investigation of actual practices, e.g., classroom interaction patterns, types and degrees of community "involvement," etc.
b. Sociolinguistic evaluation of different types of existing programs--effects upon language use and attitudes in the community.
c. Incorporating sociolinguistic features in the design of several experimental bilingual education programs for the purpose of testing a set of working hypotheses.
d. Empirical investigation of current types of teacher-training programs: Who is being recruited (and doing the recruiting)? How do teacher-student attitudes compare? What varieties of language are preferred? etc.

Group 4: Spanish Language Instruction: Toward a Differentiated Approach for Spanish Speakers and Chicano Monolingual English Speakers.

a. Curricula
b. Methods
c. Materials

Group 5: Language Creativity and Language Development in the Chicano Community.

a. Verbal art: Empirical collection, social forms of transmission and diffusion, methods of evaluation and analysis.
b. The collection, identification, and analysis of different genres, e.g., canción, dichos, la flor, cuentos, cábulas, etc.
c. Social variation in standardization practices within and between different genres.

Group 6: Sociolinguistic Investigations of Language Policies and the Chicano Community: How Social Movements and Institutional Policies Have Affected Each Other.

a. Legal, financial, and sociopolitical aspects of government at the federal, state, and local levels: Gatekeeping and role access.
b. Employment and marketing aspects of commercial and service industries.

III. Policies and Their Implications in Relation to Chicano Language Phenomena (Prescriptive Sociolinguistics).

Group 7: Problems and Possibilities for Publishing and Disseminating Diverse Types of Chicano Language Materials.

a. Kinds of channels: Records, books, tapes, movies, TV, journals, newspapers, etc.
b. Kinds of materials (genres): Music, instructional (didactic), literature, news information, theatrical, etc.

Group 8: Guidelines for the Planning, Design, and Execution of Sociolinguistic Research on the Chicano Community.

a. Recruitment and training of Chicano researchers in sociolinguistics.
b. Creation of, and access to, general data archives.
c. The need for research reports appropriate for dissemination to the Chicano community as a whole and to those decision-making bodies which affect it.
d. Ethical considerations:
   1. Conduct of inquiries.
   2. Access to data (archives).